

6.  
THE  
SINNE VNTO  
DEATH.

O R

AN AMPLE DIS-  
COVERY OF THAT  
FEAREFULL SINNE

*The Sinne against the holy Ghost,  
Together with the signes, de-  
grees and preservations  
thereof.*

I N

A SERMON PREACHED

*at Pauls Crosse. August 26.*

*1621.*

BY

THO: BEDFORD, M<sup>r</sup> of Arts in Queenes Col-  
ledge in CAMBRIDGE.

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# COLLEGII REGI- NALIS (IN ALMA A CANTABRIGIENSI ACCA-

demia) Præsidi dignissimo, IOANNI

DAVENANTIO, Sarisburiensi Episcopo e-

lecto. Singulisq; illius Canobij Socijs

& Magistris, Salutem in Do-  
mino sempiternam.



Ereor profecto (viri verè  
literati mihiq; semper  
honorandi) necui vestrum  
factum hoc & ausum  
meum insolentius paulo  
quam par est videatur.  
Nec immerito mihi vere-  
ri videor, utpote qui, tum  
dignitatis vestrae, tum

tenuitatis meae satis conscius, vos omnes, vestrumque  
sodalitium, tam novo, tamq; inconsueto more, ausim  
salutare. Verum fortasse cum rationes meas notas fe-  
cero, hoc saltem impetraturum me vehementer confi-  
do, ut, si non omnes approbare, non tamen omnes

## The Epistle Dedicatory.

condemnare velitis. Tuq; praeter ceteris, Reverende Praeses, cujus ex schola, Theologi, tanquam ex equo Trajano Principes, innumeri prodierunt: Tu inquam, audaciam hanc meam, errorem, & (ut durissime dicam) temeritatem, (scelus enim nemo vocabit, nemo piaculum) non invitus condonabis: Quin etiam (uti spero si vacat exiguis adesse) partum hunc meum, siue abortivum magis vocari placeat, non omnino indignum luce judicabis. Vos itidem Magistri dignissimi, hanc, credo, de me meoq; libello sententiam feretis, me, neq; labori, nec studio, nec industria, dum Spartam hanc quam suscepi exornare possem, defuisse. Atq; huic libello meo, si, non quod sit omnibus suis numeris perfectus & absolutus (qui enim ego hoc efficere possem) saltem quod vester est quicquid est, vobisq; dicatus, atque ex alumno vestro procreatus, patrocinari dignabimini. Vos enim omnes, partus hic meus sibi patronos jamdiu postulavit. Patronos, inquam, quidni? Siquidem & Virgilij Poemata, & Ciceronis Rhetorica, & Aristotelis Moralia, & Livij Historia, & Erasmi opera, & uniuscujusque lucubrationes suos habeant Patronos, suosq; Maecenates. Atq; in horum numero, fortasse aliquis reperiri poterit, qui ad Minervam, non ad Junonem, ad Mercurium, non ad Martem, ad literatos, non ad pecuniatos provocarit: qui potius viros doctrinâ, artibus, scientiâ praeditos & insignes sibi patronos elegerit, quam alios, longo patrum, avorum, atavorum stemmate & prosapia oriundos. Stemmata quid faciunt? Vos mihi verè nobiles, verè spectabiles, verè honorabiles, semper estis judicandi: Vobis si fortè placeat & arrideat, tenellitulus iste meus apparatus, quem Ecclesia

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*clesiæ consecratum volo, (ut verbis Poetæ utar,) sublimi feriam sydera vertice; Proculdubio nequicquam morabor arrisum plausumve cæterorum.*

*Nec modo Patronos ad sobolem hanc meam suscipiendam ut solent alij, sed & Patres ad instituendam, vos mihi decrevi deligendos. Quam iniquum enim, quam superbam, quam impium foret, si, mihi licere ut sub vestro nomine, & tutelâ vestrâ crudas & rancidas quasque meditationes meas in lucem protrudere, postularem? Siquid forsitan erravi, siquid obscurum prætermisi, siquid aridè tractavi, siquid ἐπεὶ οὐδὲν οὐκ intertexui, siquid in argumento, siquid in methodo hesitavi, Censores agite, legite, perlegite, calamo notate: Hoc tamen, vos bis terq; oratos & exoratos velim, ut illud quodcunq; est, tenuitati potius mea tribuatis quàm voluntati. Volui omnia, quæ dicenda fuerunt, volui eodem ordine, quo dicenda, dixisse; & pro virili mea contendisse sat scio, & testatur conscientia; sed homo cum sim, & humanum sit errare, non possum non suspicari, aliquem hic itidem errorem irrepsisse. Neq; enim Bernardus (quod aiunt) videt omnia, quin & Homerus ipse bonus quandoq; dormitavit. Quapropter, inquam, censores, agite, & penna vestra mihi loco pænæ gravissimæ censebitur. Censores tamen benevolos, vos mihi futuros, sæpe precatos velim. In hoc enim vos, præ cæteris elogi, utpote sub quorum præsidio, olim in Collegio illo, mihi nunquam inter preces, obliuiscendo, fueram enutritus. Censeres agite, ne scateat erroribus libellus iste; Benevolos agite, ne voluntati potius servijse videamini, quàm veritati. Nova hic aliquot,*  
*nec*



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nec tamen nova, sed fortasse non satis ante hac notata inuenietis; & fieri potest, ut, novitas magis offendat, quam possit placere veritas opinionis. Sed esto! Rationes potius & argumenta mea, vti perpendatis pete, quam ut in tenuitate nostra reprehensionem statuatis. Est enim hominum genus (a vobis procul absint istiusmodi sordes) quibus nihil est cordi, nisi quod totidem verbis in Patribus antiquis queat inveniri: Est & aliud contrarium hisce genus (a quorum consortio longe abscedat anima mea) qui nihil, quod antiquitatem & antiquorum auctoritatem sapiat, admittere, nedum admirari volunt. Inter utrumq; vola, medio tutissimus ibis, ut recte Poeta. Ego nec Antiquitati sic me astrictum velim, ut nefas crederem novum aliquod (si det Deus) argumentum excogitare: nec sic aspernor veteres aut vilipendo, ut non multo magis placeat veritas illa, qua patrum auctoritate sit comprobata. Atq; hoc mihi in votis fuisse, a capite ad calcem usq; hujus tractatiunculae cuique (bene volo saltem animo legenti) satis apparebit.

Quapropter ut tandem Alcinoi fabulam hanc concludam, vobis (viri verè insignes & reverendi) vestrâ fretus clementiâ, hoc opusculum nuncupavi: Partim ut illos mihi quæram amicos ad sobolem meam suscipiendam, quos olim habui tutores, præceptores, patres ad ingenium excolendum: Partim, ut animi mei erga vos gratitudinem pro singulari vestra in me benivolentia (quam silentio prætereire nefas esset) significarem. Hoc ergo (precor) antiqua vestra benivolentia super addite, ut & libellum hunc tutelâ vestrâ dignemini, & libelli authorem eodem, quo prius, amore & favore complectamini.

Deus

## The Epistle Dedicatory.

*Deus opt: max: vestro Canobio, Prasidi, socijsq;  
singulis ita benedicat, & studijs vestris sit pro-  
pitius, ut & amplissimum apud homines vobis  
praestet honorem; & apud Christum suum sin-  
gulis vestrum aeternam posthac felicitatem lar-  
giatur.*

*Sic precatur*

**Sic precatur Reverentijs vestris  
deditissimus, Musarum apud  
vos quondam alumnus,**

**Sic prece**

*Sic precatur Reuerentijs vestris  
deditissimus Musarum apud  
vos quondam alumnus.*

**THO: BIDFORD.**

*Thomas Lau.*

*Sic pre*

*Sic precatur Reuerentijs vestris  
deditissimus Musarum apud  
vos*

~~Many other people have been~~  
~~present many women in the~~

A. H. A. 3 p. 100





The Author to the well-  
*affected Reader, wisheth*  
 Grace, mercie, and peace  
 from God the Father,  
*and from the Lord*  
*Jesus Christ.*



Courteous Reader, before  
 thou enter vpon this  
 Discourse, either to read  
 or to censure, I haue to  
 admonish thee of two  
 things. First, for the  
 manner of writing, thou  
 maist easily see it, to bee  
 fitted for the Pulpit.

And indeed, so it was, that hauing diuerse yeeres  
 since deliuered some few out of this text, to mine  
 Auditory : I did lately (vpon warning giuen)  
 take it once againe in hand; and alter, change,  
 correct, and enlarge it, till I brought it to this  
 quantitie in which it is, so preparing it for a more  
 noble Audience. Then finding it be ouerlong  
 to be rehearsed at once, I was constrained againe  
 to Epitomize it. Here therefore hast thou (and  
 that is the second thing wherof I aduertise thee)  
 at large the whole body of that Discourse, whose

*Handwritten notes in the right margin:*  
 I have written to the Reader to be read  
 I have written to the Reader to be read  
 I have written to the Reader to be read  
 I have written to the Reader to be read

*The Author to the Reader.*

Epitome was rehearsed in publique. So that if any thing, seemed to them that heard mee eyther obscure, or too slightly passed over in the delivery, here may they helpe themselves to vnderstand my meaning. For the matter I shall not neede to tell thee, that it is needfull in respect of the times, wherein the words of our Sauour are scene fulfilled, *For because iniquitie doth abound, the loue of many waxeth cold.* And how many are there daily, who either fall backe to Popery, and Aegyptian= palpable superstition, or else turne open rebels by Atheisme? And well may we thinke that when the Sonne of man commeth, he will scarce finde faith vpon earth. Who is there, therefore, except that vnprofitable seruant that hid his Talent in a Napkin, but will be willing to set to his helping hand, if not to stay all, yet to preserue some from Apostasie? Hence commeth it, that now lately there haue beene more Sermons and Tractates publisht concerning this sinne of Apostasie, within these few yceres, than were in many ages heretofore. So that now it might seeme as superfluous for an after-commer, to deale in this subiect, as to take in hand new Arguments for Popery: All which haue bin so often vrged by Schoole-men, alledged by Catholikes, re-assumed by Popish Priests, painted ouer by Iesuits, that a man might sooner hope for wholesome meate to be made of Cole-worts, twise or thrise sodden, than to find a new, and not heretofore answered Argument. So here: Yet since the gifts of men are diuers (albeit they proceed from the same spirit) what hindreth  
but

*The Author to the Reader.*

but that still men may bee doing, and doe well,  
since the end of their Action, is the glory of God?

Concerning this present Tractate, what it hath,  
not to be found in the former, thou thy selfe  
(good Reader) vpon tryall wilt easily perceiue.  
In reading of which, if thou be such a one who  
knowest me not, It is well, goe on and try the spi-  
rits: If such who doest know mee, yet doe me the  
curtesie, to withdraw thy selfe from considering  
my meane-nesse, and looke onely vpon the cause.  
Consider the waight of Reason, which I haue al-  
ledged. For if thou shouldest either like the worse  
of this, in respect of mee, or esteeme better of an-  
other, in respect of his person, not regarding what  
force of Argument we doe either of vs alledge:  
thou maist easily erre, as who indeed doest pinne  
the truth of God vpon the sleeue of man.

To conclude then, if thou be judicious, reade,  
censure, and correct, I giue thee free libertie. For  
I will not my selfe, be tyed to this that I haue de-  
liuered, if I see better reason to evince it, than is  
brought to confirme it. But if thou be one, who  
either doest, or justly maist suspect thy iudgement,  
reade, but leaue censuring to others. Howsoeuer  
it bee, whosoever thou art, conceiue thus of mee,  
that my desire was to haue deliuered the Truth,  
and nothing but the Truth. So wilt thou, I hope,  
commend me and my labours to the blessing of  
God in thy prayers: And cause mee to rest

*Thine in the Lord: the Lords un-  
worthy seruant in the Ministry.*

**T. B.**

*Thine in the Lord: the Lords un-  
worthy seruant in the Ministry.*

*I haue not  
thought, and  
nothing  
more  
of  
this  
kind  
of  
writing  
but  
I  
thought  
I  
would  
write  
it  
in  
this  
manner  
and  
I  
hope  
it  
will  
be  
of  
some  
use  
to  
the  
reader*



Yonder is Samuel Laughton  
Comick house



To the deuoute Readers. which  
desire to keepe Faith and a good  
Conscience to the end, Grace, and  
Peace, and strength, against Temp-  
rations by I E S V S  
C H R I S T.



ARVAILE not (deere Christians and  
courteous Readers) that so many lear-  
ned diuines and holy minded men, bestow  
so much paines, and spend so long time,  
in so sad and vnpleasant a subiect as this  
is; searching and desirous to define what  
the impardonable sinne against the holy  
Ghost should be: For euen as the best and most approued  
Physitians doe more busie themselves in studying those mala-  
dies, which are most incurable, rather then those, for which  
enery emperick hath a medecine in readinesse, and each one  
amongst them proueth himselfe in his skill, if hee haue found  
out eyther some especiall Antidote to preuent, or some singu-  
lar remedy (if not perfectly to cure, yet) to ease and aswage  
the tormenting paines of such desperat diseases as afflict men  
most, as well with the feare of imminent death, as with the  
sence of present dolours: Euen so, for as much as all heede is  
to be giuen, and all diligence carefully vsed, that no man (if  
it be possible) dash upon this Rocke, nor fall into so deuouring  
a deepe; many students in diuinitie, enflamed with zeale,  
care, and loue vnto mens saluation, refuse no paines, nor think  
any labour grieuous, by night or day, if they may be so happie,

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as to giue warning betimes, and so prevent any mans relapse, or falling away: And for as much as many true hearted Christians, vpon a tenderesse of Conscience, through Satans illusions, are often troubled with a feare of hauing offended in this kinde: And others againe, in a continuall securitie, forsaking their first loue, renolt and fall off, by little and little, from the practise of sincere Piety, taking the high way to Epicurisme, and denyall of their profession, and so come neere and into great daunger of finall relapse at last, if not of an hatred also, and despight of that holy truth which they once professed: therefore good men willing to comfort the one, with solid euidence of Gods word, and to reclaime and saue the other from the perill of so irrecoverable a fall, doe labour in this sad subiect, that by an exact deciphering of that mortall sinne, both might finde fit instruction, whilest the one may see how farre they are from it, and the other perceiue how dangerously they hasten towards it.

Now as men are diuersly affected, some with feare, and some with presumption (as I haue shewed) so likewise we may finde very great, (yea too much) variety of opinion amongst writers concerning this sinne, some supposing it to be so rarely and seldome admitted, as scarce three examples or foure can be produced since the beginning of the World, others make it so frequent and vsuall, as almost all that finally fall from their Faith and holy profession, are supposed, by them, to sinne in this kinde.

Againe, some are of opinion, that only God can discern, who they be, that sinke and are drowned in this gulfe; as if he had not reuealed any certainty concerning this matter, and thereupon shunne and reiect all meditation vpon this point, and Argument, as vaine and vncertaine. I am not worthy neither will I take vpon me to censure great and learned men, but let it be seriously considered, how much and how often mention is made in Gods word, of this fearefull fall and direfull plight, that men are brought into thereby, and we may easily guesse that the Lord would not haue vs vterly ignorant of it: And let vs weigh and obserue the fruit, and great benefit



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nefit which Gods people, by a sober and wise meditation hereof may reape, and it may be iudged, that their labour is commendable, who warily and with iudgement, write and preach to that purpose. For, as Mariners cannot easily skunne the gulfe nor rock, except they know (or at least can guesse) whereabouts the danger is; No more is it likely that a Christian professor should live absolutely without the perill or feare of this, so fearefull a sinne, in some probable sort, vlesse he be warned thereof by such as doe study the point of purpose.

It is more then manifest, that the danger of such a relapse is very great, and that our vigilancy and care of auoiding it ought to be no lesse, and lastly considering the drowsie securitie of this age, the present decay of zeale, the viter neglect of the meanes to quicken it, that no argument is of more necessary and profitable vse to be preached or published, then this at this time, wherein many hanging, as it were, in suspence and expectation, are ready, whatsoeuer shall ensue, with Demas to embrace the present world, and so politickly, in the meane while, doe carry themselves, that which way soeuer they shall hereafter thinke good to incline, yet they shall not be deemed Apostataes: But let them for all that (as it were vpon this publique warning) examine themselves, whether their hearts and Consciences bee not plainly and evidently euinced of the truth of the Gospell, against Atheisme, Papisme, Turcisme, Iudaisme, or whatsoeuer Gentilisme, or other sect, and if so, then consider, whether the renolt from the knowne truth, will not prooue as haynous a fault in Gods sight, for all their covert carriage, as heauy a clogge to their Consciences, as deepe a downefall from Grace, and as wilfull a losse of the tast of the power of the world to come, as if they had professed it in the forwardest manner, or rather let them feare lest, whilst they (in worldly wisdom) vsing cautelous circumspection to provide for a change, doe not palpably bewray, that they receiue not the loue of the truth, together with the knowledge thereof, and so declare plainly, that they are of the number of those, vpon whom God, in his iust iudgement, will send strong delusion to beleene lies. The Scribes and Phari-  
sees

But before into all men by these presence

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sees neuer undertooke the profession of Christ, as of the promised Messias; yet because they were euidently conuincd by his word and workes, that he it was, that was to come, Christ spareth not to call their wilfull reluciation and opposition against him, blasphemic against the Spirit; And I could wish, that such wary walkers in neutralitie, would vouchsafe to peruse this short treatise, which tendeth to admonish them at least, that they outstand not the time of Grace, but rather feare, least being forsaken, and left in a Reprobate sence (when they would) they shall not bee able to embrace and apply to themselves, what they once knew and had learned and so fall to despiight both God and good men. This let all men know and take notice of, that no time nor age since the dayes of the Apostles, hath beene more likely to bring forth plentie of peccants in this kinde, then this we liue in. First, knowledge did neuer so abound, not onlie amongst the learned, but euen amongst the lay-vulgar, by the cleere light and plentifull preaching of the Gospell. Secondly, this knowledge hath begotten an vniuersall profession and forme of outward Godlines, whereby men giue consent to the Truth, preached and manifested vnto them. Thirdly, this generall consent hath bred a forwardnesse in many, shewing in probabilitie their hearts affected with that which they professe, and to haue attained a taste of the heavenly gift, as the Apostle speaketh: From such a degree and measure of knowledge and Grace, if any should fall as (if greater heede be not taken) it may be feared some will, especially, if that should come to passe, which those Politicians before spoken of doe prepare for, and want of Zeale in others doth deserue. How deepe should they sinke into this Dungeon, and how nere might we iudge them vnto this sinne? Cast your eyes back a little, and loske vnto the Histories of former times, and for want of other bookes concerning more ancient ages of the primitiue Church, take notice only of the defection after King Edwards daies: How many seeming forward professors, during the liberty of the Gospell (in a moment almost) not only forsooke their sinceritie, but also became violent persecutors of that themselves professed, whose desperate  
ends

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ends in that their wilfull Apostasie, without any remorse at all pronouncing damnation upon themselves, with horrible blasphemies, and hellish despight against God, declare manifestly, that their fall was fearefull, and their sinne unpardonable. Now, although we haue none other cause (blessed bee God) giuen to vs, to feare or suspect any such defection or change, but only our owne sinnes, deseruing such a plague, yet are not their labours vaine and to no purpose, which giue warning before, that men looke to their standing, and take heede that they fall not. Satan is subtle, and mens hearts are deceitfull out of measure, and some without any such cause giuen, may be taken with a sudden spirituall Apoplexie, and fall headlong at once, not only into the loue and practise of sensuality, but also into the hatred of that grace of God, which teacheth them to deny all vngodlinesse, and worldly lusts, and to liue Godly, righteously and soberly in this present world.

And some others, though they fall not at once, like a man that flingeth himselfe downe headlong from the top of a Rocke or steeple, may be so carelesse of their estate, as by insensible back sliding, through the deceptfulnesse of sinne, they may depart away from the lining God, and being once gone, fall into Saul his case the sonne of Cis, who quite bereft of the spirit of Grace, had an euill spirit sent to torment him. Or become like the Apothecaries Glasse or Gally-pot, which being emptied by now and then a little, of some precious or speciall Cordiall is fitted to receiue venome or poyson: And if any doe stand and be preserved out of such temptations; these and such like endeauours that exhort, admonish, and rebuke before hand, may truely be said to be the Antidotes, and blessed meanes of preuention, and they that desire to stand and not to fall, ought to vse them reuerently, and with thanks to God, who, of his infinite mercies, vseth mens ministeries vnto the preservation of mens soules.

And to the end that all true holy-minded Christians may better keepe watch and ward against Satans sleights and subtleties, this one secret is worthy obseruing: To take great heede continually by all meanes, to nourish and increase the



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peace of Conscience, and ioy in the holy Ghost. For as these are the last and principall graces men attaine vnto by the preaching of the Gospell, so are they the first, which such as fall away doe commonly loose, whereupon the blessed Apostle, with very great reason encouraging the Philippians against imminent troubles assureth them, that the peace of God which passeth all understanding  $\phi\epsilon\psi\eta\sigma\eta\iota\ \tau\acute{\alpha}\varsigma\ \kappa\alpha\rho\delta\iota\alpha\varsigma\ \kappa\grave{\alpha}\ \tau\acute{\alpha}\ \nu\omicron\upsilon\mu\epsilon\lambda\alpha$  shall be a guard or Garison to their hearts, and to their minds, implying, that peace with God, and ioy in the holy Ghost, are present rewards of holinesse, effects of true Faith and Repentance, earnest pennies of the rewarde to come, and therefore principall encouragements vnto Constancie and Perseuerance in all well doeing, wherefore in a word, this is it I would say, that our aduersary the Deuill will especially labour, and vse his whole cunning, to bereaue men egiher, of these, very Graces themselves, or of the sence of them, which is easily done by drawing them into wilfull sinnes, which defile the Conscience, and disturbe the peace therof. Vpon the losse of the reward (as labourers and souldiers doe more negligently applie themselves when they are doubtfull of their pay. so) men grow lesse carefull of holy duties, and doe not so much delight in them; why? But euen because, by the defiling of their Consciences, they doe not finde their wonted comfort in such exercises: So the meanes of renewing their Repentance dis-used, or lesse frequented, by neglect of the meanes, the heart growes into hardnesse, sinne into custome, and disquietnesse of Conscience into a numbnesse or non-sense, then must needes both Faith and Hope faile, the losse whereof, that it might be lesse felt, Satan offereth carnall delights in sensualitie and pleasures, then God and the world to come beginne to be forgotten; sinceritie and strictnesse of Life beginne to be intollerable; Loosenesse and liberty plausible, admonitions odious, all manner of lewdnesse insupportable, Gods word hated, and messengers persecuted, and how little differeth this fearefull revolt, from the sinne against the holy Ghost? The effect whereof, and iust punishment can be none other but finall despayre in the man, and horrible blasphemies against God and his Christ, with a despighting of his

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his spirit of Grace, and so at last everlasting torments in hell fire. Behold then both the ladder (as I may say) whereby men ascend, and the rope, whereby they fall or descend into this Dungeon; men climbe, and attaine to some taste and smack of the powers of the world to come, which I call peace of Conscience, and ioy in the holy Ghost, by these steppes. First, their mind and understanding, by the preaching of the word, is enlightened with the knowledge of the Mysterie of Christ. Secondly, the will and reason consenteth. Thirdly, the heart imbraceth and applieth vnto a measure of Faith, and of Repentance. Fourthly, the affections beginne to frame into obedience. Fifthly, the life and conuersation is fashioned to the outward forme of Godlinesse. Sixtly, the Conscience is at peace and the inward man ioyeth: Now the manner of relapse, or descent, is downe the same way. Ioy and peace of Conscience are lost through some wilfull sinne. Secondly, the life and conuersation growes worse and worse. Thirdly, the affections are altered from delight in holinesse, and loosed from obedience. Fourthly, Faith fayleth, and Repentance giuen ouer. Fifthly, the benefit by Christ, despised. Sixtly, a great decay of knowledge followeth, through the contempt of the meanes, and so the man is giuen vp vnto a Reprobate sense, whereby God and goodnesse and all their worshippers despighted and persecuted: As euery one therefore loueth his soule, and longeth for salvation in Christ, and delighteth in the assurance thereof; so let him beware and take heed of defiling and disquieting his conscience with wilfull sins, or if he be fallen by Satan circūuented, let him giue way and diligent heed to the word, for his recovery by repentance; let him in no case suffer himself to be transported from the company and fellowship of faithfull admonishers; let him vse the helpe of their prayers vnto God for him; let him abandon carnall companions, and worldly vanities and delights, to the end that he may more humble his soule before God; let him euen force himselfe vnto spirituall and heauenty meditation, and other godly exercises of Religion, and if notwithstanding all this, his heart should still incline to despaire, let him not be ashamed to bewray and confesse vnto some one or



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two (whom he dares trust, and thinketh able, by his or their counsell and godlinesse, to helpe) into what temptation hee is fallen, that he may not beare the brunt of the assault alone: And whatsoener befalleth, let him not flie to carnall delights, or worldly myrth and vanitie for remedy, which brings a forgetfulnesse of this guiltinesse, and so a secure benumbednesse of Conscience, to his utter undoeing, rather then a true cure and helpe for his dangerous disease, use only those meanes which may recover true peace of Conscience with God, and the battaile is fought, and the field wonne: For very often times, as by euil Chyrurgerie, a curable wound groweth to a gangren, euen so the wound of Conscience, which might haue bene to the increase of Grace, and better certaintie of saluation, by forsaking the true and right cure, becommeth desperat carnallitie, incurable security: But now for as much as many are in feare of hauing committed this sinne, which indeede haue not, but through Satans policies to disquiet their Consciences, are illuded and afrighted; It shall bee good to consider for their comforts these short positions and *Maximes*, found certaine and most true by the Scripture, by the iudgement of learned writers, by daily experience of those that haue to deale with afflicted Consciences. First, that such as feare least they haue thus sinned, are undoubtedly as yet, free from this sin, or from falling into it, so long as that feare remayneth in them. Secondly, that such as are sorry for their offences towards God, are farre off from this soule offence. Thirdly, that who so hath a desire to be reconciled to God, and could wish himselfe pardoned, shall surely obtaine pardon, if he seeke it at Gods hand, according to his word. Fourthly, that whosoener would not that another should fall into his wretched plight and condition, hath some portion of loue, both to God and man left in him, and therefore is not utterly fallen from Grace; nay more. Fifthly, whosoener hateth not all other, whom he thinketh not to be in his owne damnable case, is not come to the height and perfection of this sinne, and therefore. Sixthly, whosoener taketh pleasure and delight in the company of any of Gods men and seruants, may through their endcanour, by Gods grace be reduced



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ced and recovered. Seventhly, If any place of Scripture or position of Gods word, doth minister more consolation or comfort, or on the other side, more affright or terrifie then another, there is still place for the working upon the Conscience, by the word, which is quite taken away in the case of the sin against the holy Ghost. Lastly, if all, or most of the speeches of the party affected, concerning God, and Christ, and his Church, be not blasphemous, or if the offender could not wish them blasphemies (it may be a fearefull and a damnable case) but it is not fully this desperat and impardonable sinne: But let no man trust in himselfe, or in his owne strength of reconering, to gine way willingly, no not unto the least sinne, for Satan (as is said) is subtile, and we are weake and foolish, and God is not bound to attend vs, but we him. Therefore let our care be to please him, our Faith and hope fixed in him through Christ, our hearts depend upon his grace and holy ordinances, our profession bee sincere and from the heart without guile, our conuersation and life honest and vpright, our desire to be constant to the end, and to grow daylie in Grace. And the peace of God which passeth all understanding, shall preserve our hearts and mindes in  
Iesus Christ.

(\* \*)

Your owne in the

Lord Iesus,

I. C.

Thomas Laughton  
Isaac Laughton.

In my beginninge god

For me sinners I am written

1635

1623

1634

— for laughter laughter

# A brieft Synopsis of the whole.

Preparation, by obseruing { The Terme vsed.  
The Number insinuated.

Not each sin against { Knowledge, } though pre-  
Conscience, } sumptuously  
committed.

Not each sinne committed after Baptisme.

Not Finall Impenitencie.

Not each sinne of Set Malice.

Particularly, Not any one { Impenitencie.

of those fixe commonly { Obstinacie.

mentioned sinnes { Impugnatio of the truth

Enuying the fraternall

Presumption. (grace.

Desperation.

Generally, Noting { Not against the person } of the Spi-  
it to be a Sinne { But against the worke } rit.

Not of Law.

Truth { But of Gospell. (& profes.  
Knowne : where { Some both know  
is shewed that { Some know, but  
professie not.

Generally Professors.

shewing Truth.

the ob- Maiesly of

iect, viz. God.

Particu- Men of

larly, no- authority.

ting the Men of

2 kids, in learning.

whose attribu-

act is ring } &

in robbing,

both of them perfor-

med in the simple vn-

derstanding, & the vn-

derstanding joynd

with affection.

cause viz. malice { Excludeth all

which { perturbed passiōs.

produceth separatiō

from the commu-

nion of Saints, & siding

with the Adversaries.

Motion, { Genus  
shewing } viz. Apostasie.

Disse- { Generall } Simply.

Generally

Negatively

What this sinne is.

Affirmatively, in setting downe the Definition of it, And thence

Particularly, handling

Terminus a quo,

Terminus ad quē,  
and that in the

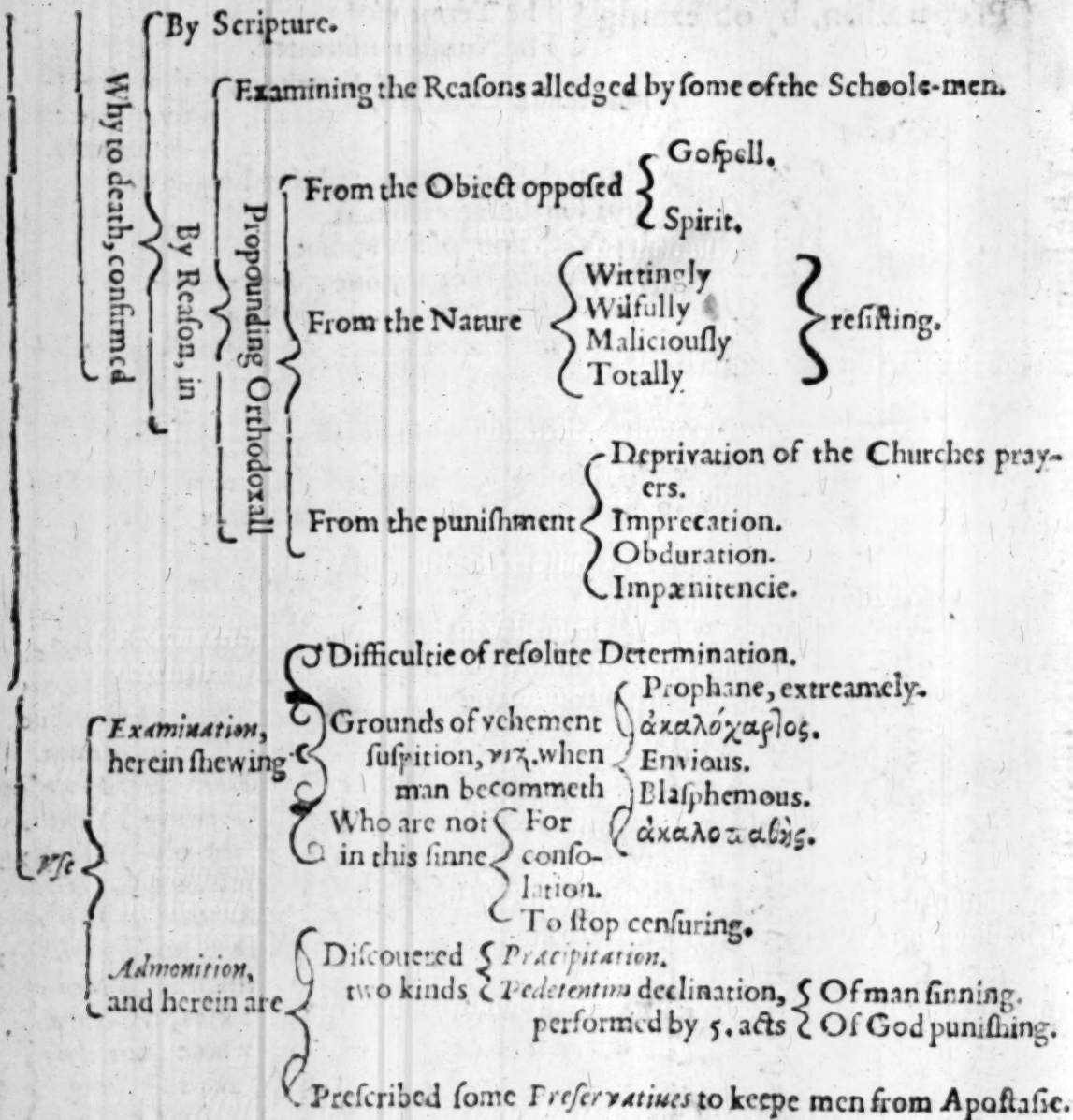
Doctrine, twofold, viz.

Matter, which may be reduced to two heads, viz.

The handling of the Text is performed in the



# A brieſe Synopſis of the whole.



**I**n diſcious Reader, thou haſt here represented to thy view, a brieſe Synopſis of the matter handled in this Diſcourſe: By peruſing of which thou maiſt gueſſe, whether it wil be worth thy labour to read it ouer. For Time is precious, and loth I am that through mee thou ſhouldeſt looſe any of it. Take in good part, my well-intended labours. Farewell.



THE  
SINNE VNTO  
DEATH.

I IOHN 5. 16.

*There is a sinne vnto death, I say not that he  
should pray for it :or, (as others read)\* that  
thou shouldest pray for it.*



NEBRIDIUS, one of St  
*Augustins* friends, (as him-  
selfe doth stile him,) a very  
learned man, and an acute  
and accurate searcher-out  
of difficult questions, could  
not endure any that ha-  
uing propounded an hard  
question required a short  
answere : Iudging such a

person vnworthie, who did not vnderstand that of a  
weightie cause, much and many things ought and must  
be spoken : This iudgement of *Nebridius* is much com-  
mended by <sup>a</sup> S. *Augustine*, who albeit he excused Pope *Boniface*,  
propounding to him difficult questions, and requiring short  
answers, in regard both the questionist and the respondent  
were Bishops, and therefore troubled with waightie affaires;  
yet he confesseth that *Nebridius* did justly reprehend the  
preposterous doing of the other. Why? Because both of them  
had time enough,

*August. epist.*  
23.

## The sinne vnto Death.

nough, the one to discusse at large, the other to heare at leasure.

And as it is much commended by S. *Augustine*, So least there should be any that vpon the hearing of the Text, judging whereto the discourse will tend, would require an affected breuitie and conciseness; I doe here professe to follow the practise of *Nebridius*. Especially, since both time and leasure sufficient is allotted for you to heare, for me to speake. Leasure in respect of the day, <sup>a</sup>*Virgil. Eclog. 1.* *Deus nobis hac otia fecit*, God having sanctified it to the duties of holinesse: Leasure in respect of the place, *Charitas nobis hac otia fecit*, The charitie and zeale of our Auncestors having allotted the double stint of time to this place, for the better discussing of harder questions.

Yet mis-take me not, I will not forget the golden saying of *Tertullian*; *Compendium sermonis est gratissimum*; A short and compendious speech is wonderfull acceptable: Nay, I will and I know I may with more boldnes proceed without the *Nauseous* repetition of the *Crambe*, in regard the most part of this Auditory (if not all) are well instructed, a wise and vnderstanding people, <sup>c</sup> who through long custome haue their witts exercised to discern both good and euill. Now therefore in the name of the most High let vs proceede.

<sup>a</sup> *Digna est enim  
ejus discipuli  
spiritu, qui pra  
abys a Christo  
dilectus fuit.*  
Calv.

<sup>e</sup> *Ven. Bed. Pref-  
by. in 1 Iob.  
expositio.*

<sup>f</sup> He liued a-  
bout 68. yeeres  
after Christ,  
died Anno  
102.

<sup>g</sup> The Com-  
plutense Editi-  
on, putteth this  
downe in the  
Title of the  
Revelation.

<sup>h</sup> *Ven. Beda. in  
apost.*

The Author of this Epistle, questionlesse is S. *John*. This if all other reasons fayled the phrase and the sense would euince, <sup>d</sup> as befitting the Spirit of that Disciple which was aboue the rest beloued of Christ. I finde him dignified with foure Titles. Euangelist, Apostle, Elder, Diuine. <sup>e</sup> Euangelist in respect of his history of the Gospell, Apostle for his office, <sup>f</sup> Elder for his age, Diuine <sup>g</sup> for the excellencie of matter which hee aboue the rest doth handle, *viz.* the secret mysteries of the Gospell.

For the time, he wroth this very late, for *Cerinthus*, *Ebion*, and other Heretiques against whom he wrote his Gospell, and this Epistle <sup>h</sup> both vpon the same occasion

were



were much about the yeere 94. This is that, that made him say,<sup>i</sup> There are many Antichrists alreadie in the world, who were busie to extirpate, and ouerthrow the diuinitie of Christ, against whom as a Champion of the Lord he fighteth. <sup>i</sup> Cap. 2. v. 18.

For the matter of this Epistle it is various. But the thing that he chiefly aymeth at is Puritie in life, Charitie in affection.

In this fift Chapter, hee setteth downe the force and efficacie of Faith, the seuerall fruits and effects which it produceth: a speciall one whereof is Assurance to bee heard in our prayers, verse 14. The which Assurance teacheth vs, that whatsoeuer wee aske, the same shall be, nay, is alreadie graunted; *Wee know that we haue the petitions, that we haue desired of him*, provided alwaies that it be according to his will. Whereupon the Apostle *Ver. 16.* builds an exhortation, that, if any one doe see his brother going astray, sinning a sin which is not vnto death, he should pray for him, and the Lord would giue life for them that sinne not vnto death. By which wordes hauing intimated a difference of sinnes, and thereby giuen iust occasion of a doubt, of a question, he annexeth the solution, the answer of it in this Text, shewing plainly, that there is a sinne vnto death, for which hee will not haue prayers to be made, *There is a sinne vnto death, I say not that thou shouldest pray for it.*

For the clearing of which words (which I must needs doe before I can come to the matter) I note, first, the Terme that is vsed, secondly, The number that is insinuated. A word or two of either.

The Terme is not Mortall, but sinne vnto death. The Schoole-men and their followers the Iesuits haue a distinction of sinne into<sup>k</sup> Veniall and Mortall. Some sinnes say they are *sua natura* in their owne nature, veniall, others are mortall. But one that hath but halfe an eye may see the reason of this distinction: For, you must know that when Purgatorie was found out, lest

## The sinne vnto Death.

that it should haue beene lost againe, and so the Popes Kitchen haue wanted fire, fuell, and other vtensilles, it was conuenient, nay, in a manner necessary, that some sins should be accounted veniall, that so, though a man should die in them without repentance, yet there might be some hope to helpe him: But not daring to make all sinnes veniall, lest they might seeme to haue reversed the judgement of God, they left some to be mortall. Little considered they that Death is the wages of all

<sup>1</sup> Rom. 6. 23. sinne, <sup>1</sup> Paul speaketh indefinitely; and *Moses* more di-

<sup>2</sup> Deut. 27. 26. stinctly, <sup>m</sup> *Cursed is he that confirmeth not all the words of this Law to doe them.* And how can it be otherwise, since that, All sinne is a rebellion against God & transgression of the Law of God? Excellent to this purpose is the saying of an Ancient, <sup>n</sup> Wee must not vse deceitfull ballances in censuring sinne, but the iust and true waight of Gods holy word.

*In aestimandis peccatis non asseramus stateras falsas &c.*

Neither is the distinction so absurd, but the application of it is farre more grosse; For while they reckon vp these mortall and deadly sinnes, hence haue they excluded the breach of the first Table, hence also the breach of their two last, our tenth commandement, So that Idolatrie, Superstition, Swearing, Prophanation of the Sabbath, together with the inordinate lusts, and concupiscence of our corrupted nature are not mortall with them; The aspersions of holy water will wash them away, especially if committed after Baptisme. The Sorbonists<sup>o</sup> (sayth *Calvin*) acknowledge no sinne to bee mortall, except it be Ægyptian darknesse, filthinesse that may be felt, and palpably perceiued.

*Nullum fore Sorbonici, peccatum mortale agnoscunt, nisi quibus tam crassa extat turpitudine ut manibus palpari queat.*  
Comment. in 1. Iob. 5.

*Rhemistæ Testament. in 1. Iob. 5.*  
*Ætas parentum peior avis, culis nos nequiores, mox daturus progeniem vitiosorem.* Horat. Odes. lib. 3. ode 6.

*Obiection.* But no learned Papist doth build that distinction vpon this Text?

True indeede, yea, I grant that <sup>p</sup> some doe here manifestly distinguish betwixt mortall sinnes, and sinnes to death. But who knowes whether hereafter it may not be true, that as this generation is worse then the former, <sup>q</sup> so the next may be more absurd then this? And as they



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they decay in learning, so fayle in vnderstanding: and in the end come to that, which their forefathers would haue blusht at. None before<sup>r</sup> *Boniface* the eighth could picke the Supremacie out of *Gen. 1. 1.* Nor any out of *Dent. 17. 6.* before<sup>r</sup> *Innocentius* the third. Whereas all things duely considered, this Text is a farre fitter place to proue the distinction of veniall and mortall, then the other to build vp the Supremacie.

And yet if we marke it<sup>r</sup> *Haymo* is not farre from it, when speaking of the words of *Paul*, *Stipendium peccati mors est*, The wages of sinne is death, he addeth, this is not to be vnderstoode of all sinnes, but onely of Criminall, of which (sayth hee) *S. Iohn* speaketh, saying, *There is a sinne vnto death.* But if any hereafter should so farre forget himselfe as to vrge this place for it, Let him withall consider what *S. Iohn* addeth, viz. *That for this sinne wee must not pray*: So that if this Text shall patronize the distinction of Mortall sinne, it shal also exclude all Mortall sinne from the Churches prayers, for *Saine Iohn* sayth, *I say not that thou shouldest pray for it.*

Nay, sayth *Bellarmino* that followeth not, He forbids vs not, but onely he doth not encourage vs to pray for such. Why then it seemeth *S. Iohn* did approue of the sluggards saying, *There is a Lyon in the streete, I shall be slaine*; Because it was somewhat difficult, therefore the safest course were to giue it ouer? Would a Captaine so speake to his souldiers? A Physition to his patient? A Master to his schollers? A Minister to his people? How much better is that noble consequence of our blessed Sauour. The way is narrow and the gate straight, *Ergo* (not giue it ouer) but<sup>r</sup> strue to enter. But if neither the<sup>r</sup> consent of Authors thus vnderstanding this Text, nor the coherence of the Text it selfe, could guide the Cardinall to the truth: yet the rule of Logicke might haue taught him. For<sup>r</sup> contradictories haue contrary consequences. Now *S<sup>t</sup> Iohn* before had said, *If any see his brother sinne a sinne not vnto death, let*

<sup>r</sup> *Ca: vnam san-  
ctam. Extrav.  
de Majoritate et  
obedientia.*

<sup>r</sup> *Ca: Per vene-  
rabile. Extrav.*

*Qui sunt filij  
legitimi.*

<sup>r</sup> *Haymo in epist.  
Dominica octa-  
ua post Pente-  
costem.*

<sup>r</sup> *Prov. 22. 23.*

<sup>r</sup> *dyuini.*

*Luke 13. 24.*

<sup>r</sup> *See D<sup>r</sup> Demi-  
sons Sermon*

*upon the sinne*

*against the ho-  
ly Ghost.*

<sup>r</sup> *Contradictio*

*contraria est*

*consequentia.*



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him pray for him, doth it not hereupon follow, If he see him sinne a sinne vnto death, let him not pray for him? But I loose time.

<sup>a</sup> The French  
reades it some-  
what more  
particular. Il  
y a un pechie a  
mort.

<sup>a</sup> *Quandiu ve-  
nia l'cus relin-  
quitur, mors  
prorsus imperi-  
um nondum oc-  
cupat. Calvin.*

<sup>b</sup> *Massa malorum.*

Obserue also the number here vsed, <sup>a</sup> *A sinne.* For howsoeuer the singular number doth not alwayes imply an individuall vnitie, as may appeare out of ver. 17. yet here it doth: For there is found onely one sinne so deadly, so mortall, that it may not be prayed for, and to which the Lord will shew no mercie. One such there is, called, *A sinne vnto death*: First, because it hangeth vpon a man even to death. Secondly, It giueth death possession of him, surrenders vp his damnable life to a cursed death. <sup>a</sup> *Now so long as any place is left for pardon, death hath not taken possession*; but when all hope of pardon is excluded then death (which is the wages of sinne) claimes his right, calls for his due. Onely one such there is, and (that we hang no longer in suspence) it is that heauie, that hainous, that deadly, that mortall, that irremissible, and unpardonable sinne, viz. *The sinne against the holy Ghost*, which is a sinne with a witnesse, a lump of sinne, <sup>b</sup> *a masse of mischief.* It is the perfection of sinne, (if the word perfection may bee so ill placed.) It is the *Nil ultra*, the vp shot of all sinnes, So that there is none here, I suppose, who is not very sensible of the difficulties, I now sustaine, *Non est res levis*, no small matter, whereof I am to speake, you to heare. Let me borrow the full employment of your best attention, that I may flie vpon the wings of your holy desires, and with the full gale of your prosperous wishes, arriue at the haue of my hopes, Gods glory, mans edification.

They which put forth into the Ocean do guide their sayling by the winde, discern the winde by the Compasse, direct their Compasse by the Pole-starre; and not in vaine, for without these their labour might bee much, their progresse little, their profit none at all.

This wisdome of the Mariner is worth imitation. Loe  
heere

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heere therefore ( before I enter into the Ocean of matter which may be expected, in which I may easily loose my selfe, and abuse mine Auditory ) my *Cynosura*, my Pole-starre ( which must guide my sayling, confine my speech, direct my discourse ) is briefly reducible to these two maine points.

First, enquire what this sinne is which is against the Holy Ghost.

Secondly, why it is so mortall.

Of both these with as much briefenesse and plaines as such a matter will giue leaue.

For the first, I take it for granted that all men doe easily vnderstand that this Sinne ( which now we seeke ) is no sinne of Infirmitie; nor of Ignorance: but it must needs bee a sinne of a Presumptuous minde, a sinne with an high hand: so that onely among them will weelooke. There is a sinne against knowledge, *When the seruant knoweth his masters will, and doth it not.* Well may our sinne comprehend this vnder it, but all sinne against knowledge is not this sinne. There is a sinne against conscience; when notwithstanding the conscience like Gods solliciter secretly checketh them *surdo verberare* yet on they goe still, this is worse then the former, but *caedit* yet neither can it bee that which we seeke, vnlesse we would enwrap *Dauid* in it. There is a sinne of Presumption<sup>d</sup> proceeding from pride, and arrogancie, *wilfulnesse and haughtines of heart*: which both wilfully and contemptuously causeth a man to sinne against God. *wilfully*, as presuming ypon Gods mercy and his owne future repentance, *Contemptuously*, as despising and contemning the Law of God. These are great, grosse, and grieuous, especially if the particular sinne be either Idolatrie which is the forsaking of God, or witch-craft, which is a ioyning Couenant with Satan. In these, to sinne against knowledge, against the checke of conscience, presumptuously, wilfully, and contemptuously, is a sinne that may make the earth to tremble, and the hea-

<sup>d</sup> Perik. Case  
conf. lib. 1. cap.  
2. §. 3.



uens to sweat with amazednes, that earth should thus transgresse against heauen, man against God. Yea it may on a suddaine set a man into a stound, and driue his thoughts to a perplexitie to consider what further degree of sinne there can bee founde or thought of, into which the Sonne of Adam may slip or plunge himselfe.

*ℳ Bellar. lib. 2.  
De Pœnit.  
cap. 16.*

But let vs wade a little deeper, *Origen* (as *ℳ Bellarmine* alledgeth) thought that euery sinne committed against the Law of God after Baptisme, was the sinne against the Holy Ghost, not farre from this were the *Novatians*, But *Athanasius* doth well refute this opinion: first because our Sauour doth accuse the Pharisees of this sinne, who yet neuer were Christians nor baptized, whereas the opinion of *Origen* doth suppose a precdencie of baptisme in those who may fall into this Apostasie. Secondly, Because then it woulde followe that all sinnes committed by Christians shoulde bee sinnes of this nature, as beeing committed after the Sacrament of Baptisme: which to hold, what were it else, but to barre vp the gates of heauen against all Christians what soeuer, for who is there that sinneth not, and sinneth not grievously at one time or other? Truth it is that Christians falling into sinne, doe sinne against the grace of God receiued, But wee seeke out one speciall sinne which in a principall maner and for some speciall consideration is called the Sinne against the Holy Ghost. Such is not each sinne committed after Baptisme.

*ℳ Hæc vera est  
sententia, quatenus  
docet finalem  
Impœnitentiam  
esse aliquod  
peccatum in spiritum  
sanctum: sed non defendi  
potest si velis hoc  
esse proprium  
peccatum. Lib. 2  
de Pœni. cap. 16*

*Augustine*, standeth for finall Impœnitencie (*viz.*) when men die without repentance. Certainly I cannot but much commend the censure that *Bellarmino* passeth vpon this opinion, *ℳ This is true* (sayth hee) so farre forth as it teacheth that finall impœnitencie is some speciall sinne against the holy Ghost, but it cannot bee defended, if hee woulde haue this impœnitencie to bee that peculiar and proper sinne which wee seeke for. But I more commend his Reasons, First, Because finall Impœnitencie, is not blasphemy, but onely a certaine circumstance in euery sinne



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sinne, whereas our sinne is a blaspheming sinne as heereafter shall appeare, in which respect it is called blasphemie against the Spirit. Secondly, This finall Impœnitency is not committed till death, for which cause it is called finall, (*viz.*) which continueth to and in the ende (I suppose) to distinguish it from the other Impœnitencie (a species of sinne of malice) which according to their doctrine may bee forgiven in this life; but the sinne against the Holy Ghost is committed in this life, the which hee confirmeth, first by the practise of our Sauour who taxed the Pharises at that time living and like enough to liue longer, Secondly by the text of *Paul* to the *Hebrues* 6. Necessarily to bee vnderstood of men living, vnlesse wee would make *Paul* speake thus, *It is impossible that the dead should be renewed by repentance*: which how vnbecoming so great an Apostle it were, iudge yee. Lastly by this text of *Iohn*, the which indeede speaketh of a man seeing his brother sinning, and not of one knowing or hearing that hee hath sinned: whereupon he concludeth that our sinne is not finall Impœnitencie, which not before death, and hardly then, can bee seene and discerned.

A third opinion holdeth the sinne against the Holy Ghost, to be any sinne of malice: This is the common opinion receiued from the Schoolemen, and by the Papistes much magnified, Let vs (if you please, fetch it from the originall.

*Perer Iesuit. in Comment. on Dan.*

*Flos Theologie scholastica Vega lib. 16. de Inst. See his picture in the Parisian Edition of Peter Cavalier Anno 1615*

*Aquinas*, the Angelicall Doctor, the<sup>h</sup> cheife of the Schoolemen whose Elogie is *Tolle Thomam, & dissipabo Ecclesiam*, were it not for *Thomas Aquinas*, the olde<sup>st</sup> *Serpent* would easily destroy the Church, whose writings were confirmed by myracle (or else Fame is a lyar) the Crucifixe speaking to him; He I say (as in other questions so in this) hath bestowed much labour in the searching out of this sinne. Let vs trace him.

Three sorts of men<sup>k</sup> (sayth he) are said to sinne against the spirit. First, he who blasphemeth the person

C

of

1634

John Laugher his last sermon

Thomas Law. 1634. but interwitt many faults. 1634. first

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of the holy Ghost. Secondly, He which dyeth in finall impenitencie. Thirdly, He that sinneth of set malice, whether it be in choosing euill, or refusing good.

<sup>1</sup>Ibid. Art. 2.

*Impeniten-  
tia.*

*Obstinatio.*

*Impugnatio ag-  
nita veritatis.*

*Invidentia fra-  
terna gratia.*

*Presumptio.*

*Desperatio.*

This third kinde he<sup>1</sup> subdivideth into sixe severall finnes, which he calleth the severall species and kinds of this kinde. And distinguisheth them according to the contempt of those things which should keepe men from sinning. First, then in respect of sinne it selfe, God keepes men from sinning, one while by consideration of the filthinesse; another while by consideration of the vnprofitablenesse of sinne, These two are reiected, The one by Impenitencie which respecteth not the filthinesse, the other by Obstinacie, which will not consider the vnprofitablenesse. Secondly, in respect of Gods gifts he withdraweth men from sinne, sometimes by the knowledge of the Truth, and sometimes by the loue of the brother-hood, and Communion of Saints. These two also are opposed, and hence comes the Impugnatio of the knowne Truth, and enuying the grace of God bestowed vpon a brother. Thirdly, in respect of his Iudgement, God doth preserue men from sinning, by working in them either a feare of his Iustice, or an hope of his Mercie. And these two also are withstood, yea, and contemned, the one by *Presumption*, which repelleth all feare, the other by *Desperation*, which reiecteth all hope of Mercie. These then (sayth hee) for still I am reading a Lecture of Schoole-Diuinitie) are the sixe kindes of this sinne against the holy Ghost, viz. *Impenitencie, Obstinacie, Impugnatio of the Truth, Enuying, Presumption, and Desperation.*

<sup>m</sup> Eximius ver-  
bi Divini con-  
sionator cum  
Privilegio. In  
Præfat.

<sup>n</sup> Stella in Lu-  
cam. cap. 12.

*Didacus Stella* (whose commendation is that hee was counted, <sup>m</sup> *An excellent, and priviledged Preacher of Gods Word*) may helpe vs also somewhat in this our disquisition. Something more contract hee is then *Aquinas*. Take him thus, <sup>n</sup> Some (sayth he) call this sinne (the sinne against the holy Ghost:) *The deniall of Christ, some Finall Impenitencie: some Any sinne after Baptisme:*  
some



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some a voluntary *Obduration* : some a *Desperation* of Gods mercie, proceeding not from ignorance or passion, but from *Malice*, Others call it any deadly sinne committed wilfully and maliciously : the which they deuide againe into fixe particulars, *Presumption*, &c.

Wee will walke no further in these pathes, least wee fall into a Maze or Labyrinth, *Carminē ab uno disce omnes*, The rest are like these, and these farre wide,

° None of these (sayth *Stella*) come neere enough to the Truth, which may appeare by these Arguments. ° Nihil istorum satis veritatem assequitur. ibid.

1. *Argument*. Christ manifestly (sayth *Stella*, for first we will fight with his weapons) distinguisheth betwixt the sinne against the sonne, & the sinne against the Spirit, saying. <sup>p</sup> He that shall speake a word against the sonne of man it shall be forgiven him, but to him that shall blaspheme the holy Ghost, it shall not be forgiven him. <sup>q</sup> And yet the sinne against the Sonne may proceede of malice, a man may be obstinate in it, yea, and impenitent also to the end, perseuering in his sinne, witnesse *Arrius* the troubler of the world, whence it followeth that all sinne of Malice is not this sinne. And here must I needs intreat you to take notice how *Bellarmino* doth passe ouer this opinion, <sup>r</sup> This sentence (sayth he) is true, but it satisfieth not the question, And why? Because albeit this sin be sinne of Malice, yet all sinne of Malice is not this sinne: The which he further confirmeth, because the sinne against the holy Ghost is Blasphemie, and so a speciall sinne, But sinne of Malice is not any one speciall sinne, neither is it alwayes blasphemie, but onely a generall kinde of sinne, the particulars whereof are fixe in number. Thus farre *Bellarmino*. <sup>r</sup> Hae sententia vera est, sed non satisfacit questioni. lib. 2. de Panis. cap. 16.

2. *Argument*. <sup>f</sup> Many who haue sinned and offended in these seuerall kinds, haue notwithstanding returned againe, and haue repented. For if we should let loose the raines of our censorious judgement to condemne all presumptuous, all enuious, all obstinate, all impenitent persons, may wee not iustly feare that caueat of <sup>f</sup> Multi, ab huiusmodi peccatis solent resipiscere Stell. ibid.



<sup>1</sup> Mat. 7. 1.

Christ, <sup>1</sup> μὴ κρίνετε ἰνα μὴ κρινῆτε, *Judge not that ye be not iudged?* Far more modelt, more charitable is the iudgement of *Musculus*; <sup>2</sup> It may be that he who to day doth too much either presume, or despaire of Gods mercie, that is obstinate, that is impænitent, or enuious, may correct these affections to morrow, and so be renewed by repentance, *Quod si talis ad finem perseveret*, But if he continue so to the end, well may he sinne to death, but yet he committeth not the sin against the holy Ghost.

<sup>2</sup> *Fieri potest ut qui hodie non recte presumat aut desperet, &c. cras ista corrigat: Quod si talis ad finem usq; perseveret, peccat ad mortem, sed non est blasphemus in spiritum sanctum. Musc. loc. com.*

3. *Argument.* The sinne against the holy Ghost cannot be augmented by Circumstances: For, (as I said) it is the greatest, the *Nil ultra* of all sins. But all these may be exaggerated by the severall circumstances of Time, Place, Person, &c.

<sup>3</sup> *Circumstantia quadam, quæ in omni peccato reperiri potest. Bell. loco citato.*

4. *Argument.* That which *Bellarmino* sayth of *Impenitencie*, is true also of the most of these, *viz.* <sup>4</sup> They are certaine Circumstances in all sinnes. They are certaine *Symptomes* of this sinne, but not the sinne it selfe. Or to speake more fauourably, they are some of them parts of it, some adiuncts, some necessary companions: but the sinne it selfe is some further matter.

This in generall, now let vs single them out one by one, and bring them into the field, and so passe the Pikes of our Examination: Or, (if you will) let them come forth by couples, that so we may the sooner haue them dispatched:

<sup>4</sup> *Impenitentia importat propositum non penitendi. Aquin. 22. Qn. 14. Art. 2.*  
<sup>5</sup> *Obstinatio est, cum homo firmat propositum in hoc, quod peccato inhaereat. Aquin. ibid.*

The first couple is, *Impenitencie* and *Obstinacie*. *Impenitencie* is <sup>4</sup> *The settled purpose of a man wilfully determining neuer to repent.* Wherein first I maruaile what great much more, what specificall difference can be made betwixt *Impenitencie* in this sense, and *Obstinacie*? For what is *Obstinacie*, but <sup>5</sup> a resolute purpose and intention to continue in sinne? And what difference betwixt a Resolution to continue in sinne, and a Resolution not to repent? Especially, since there is no other way to leaue sinne, but by repentance? Nor to repent but by leauing sinne? When *Iacob* sent his sonnes into *Egypte*

to buy Corne, his Motiue is, <sup>2</sup> That we may liue and not <sup>1</sup> Gen. 42. 2.  
dye : Esay speaking of the Iewes sayth, <sup>2</sup> They declare their <sup>1</sup> Esa. 3. 9.  
sinne and hide it not : Compare these ; what difference,  
Liue, and not dye ; Declare, and not hide, Continue in sinne,  
and not repent of it ?

Secondly, Further, if we well consider of it, we shall  
easily see that this *Propositum non reuertendi*, Purpose to  
continue still in sinne without repentance, is such a dis-  
position as cannot sinke into the heart of a man, and  
therbe settled, vnlesse the Iudicial act of God do proceed  
against a man for former sinne. It saouureth too much  
of *Arminius* poyson, to hold that a man may thus settle  
and dispose his owne heart, that hee would resist the  
worke of Gods spirit, and fully resolute with himselfe  
neuer to repent.

Thirdly, Once more heare what *Stella* sayth concer-  
ning Impenitencie ( which among all the sixe is that  
which most pleaseth the *Rhemists*, and which they doe  
most easily grant to be the sinne against the holy Ghost )

<sup>b</sup> It is not likely that all who dye in small Impenitencie doe <sup>b</sup> Non est verifi-  
sinne against the holy Ghost. <sup>c</sup> mile, tot peccare  
in spiritum san-

The next couple are, *Impugnation of the knowne truth*, <sup>c</sup> in spiritum san-  
and *Enuying of Gods graces bestowed vpon the brother-hood*. <sup>c</sup> tum, quos im-  
These two come somewhat neere, especially, if wee re- <sup>c</sup> penitentes abe-  
member their *Genus*, which is *Peccatum ex malitia*, Sinne <sup>c</sup> unt, Stell. ibid.  
grounded vpon malice. These are parts of that sinne  
wee seeke for, and ( *Ergo* ) I passe them over.

Now for the last couple, viz. *Desperation* and *Presum-  
ption*. These cannot be that sinne which we seeke for.  
As for Desperation, how many poore soules haue there  
beene heretofore, who through the sense of G O D S  
wrath and anger against sinne, whereof their guiltie  
conscience did accuse them, haue for a time, cast off all  
hope of pardon, fallen into despaire, as if <sup>c</sup> God had for-  
gotten to be gracious, and had shut up his louing kindnesse in  
displeasure ; concluding plainly with *Dauid*, *This is my  
death* : and yet afterward, remembering the yeeres of the



Reasons pro-  
uing Despera-  
tion not to be  
this sin, see in  
D<sup>r</sup> Benefields 1.

Sermon vpon

Heb. 10. 27. As  
namely, 1. It is  
not blasphemy.

2. It bringeth  
not with it final  
Impenitencie.

3. It is not a  
wilfull deniall  
of Christ, ari-  
sing from an  
obstinate ma-  
lice. 4. It may  
befall the chil-  
dren of God,  
whereas the sin  
against the ho-  
ly Ghost is on-  
ly in the Re-  
probate.

<sup>a</sup>Contraria sunt  
sub eodem genere  
posita.

<sup>c</sup>In Tractat. di  
Iubil.

<sup>f</sup>Cordub. qu. 37  
de Indulg.

<sup>s</sup>Bellar. libr. 1.  
de Indulg. cap.

18. All thus al-  
leged by D<sup>r</sup>

Hall in his  
booke called  
the Peace of  
Rome. Pag.  
156.

right hand of the most high, haue recollected themselves,  
gathered strength, and regained comfort?

But what neede I Scripture, or experience, or the  
consent of *Orthodoxall* Writers, to proue this point, if  
our Adversaries will stand to their words, Thus then  
I set mine Argument.

The sinne against the holy Ghost, is a *sinne vnto death*  
*and irremissible*, this is *in confesso* amongst all, and shall

God willing be further confirmed when I come to the  
second maine point. In the meane space, I assume,

*Presumption is not to death, but remissible*, wherefore I

conclude, that Presumption is not the sinne against the  
holy Ghost, and consequently neither can Desperati-

on bee, because <sup>d</sup>contraries are alwayes to be referred  
to the same head. The assumption I prooue out of the

words of their owne Authors, *He that shall vpon hope of*  
*a Iubilee to come, willingly and purposely fall into a sinne re-*

*serued may notwithstanding be absolved*. Neither will their  
common Evasion serue the turne, to say, It is but one

Doctors opinion, and therefore they are not bound to  
receiue it. For these are chiefe men; Pillars of their

Church, <sup>e</sup>*Nauarre* the great Casuist <sup>f</sup>*Cordubensis* and  
<sup>s</sup>*Bellarmino*. If they refuse the judgement of these men

who hereafter will step forth to maintaine the Romane  
Church, and Papall dignitie?

Thus is it plaine (I hope) and euident, that hitherto  
we haue not found out that sinne which wee seeke for.

The schoole-men, and their followers, though learned,  
wise, graue, judicious; yet haue in this point fayled,  
come short, and are not to be maintained.

*Marcus Calius* hauing a better veine in obiecting then  
in answering, in vrging then in defending, is by *Cicero*

said to haue, *Bonam dextram malam vero sinistram*, A good  
right hand, but not so good a left one alluding to this,

that the right hand holds the sword to strike, the left the  
buckler to defend. The saying of *Cicero* may perhaps

by some, and that deseruedly be to mee applyed, who  
hither-



hitherto haue spent the time rather in confutation then confirmation : which least it be, I now come to the vse of my left hand, and will tye my selfe close to it in the Explanation, and confirmation of that definition which (as I take it) doth most happily, most properly, most perfectly set forth, what this sinne is, which wee seeke for, what the sinne against the holy Ghost is, the which I describe to be, *A generall Apostasie, and revolt of a man wilfully fallen from the truth knowne, even to a malicious, persecuting, and blaspheming of the same.* What the sin against the holy Ghost is.

In the which before I come to particulars, I note in generall ; that it is a sinne not so much against the person of the spirit, as against the worke of the spirit. For which we haue a cloud of witnesses. A whole day would not suffice to take their Examination : Let *Bezä* speake for the rest. <sup>h</sup> *It is called the sinne against the holy Ghost,* <sup>h</sup> *Hoc peccatum not as the spirit is a person in the sacred and euer blessed Tri-* <sup>h</sup> *dicatur in spiri-*  
*unitie* (for neither is the dignity of the spirit greater then <sup>rum sanctum</sup>  
of the father, or the sonne, they being <sup>committi, non</sup> <sup>quatenus est sa-</sup> <sup>era Triadis per-</sup> <sup>sona, sed respec-</sup> <sup>tu propria ipsius</sup> <sup>in nobis energia</sup> <sup>Annot. in</sup> <sup>Ioh 5.</sup> <sup>Athanasius in</sup> <sup>Symbolo,</sup> in glory coe-  
quall, in maiestie coeternall, which would follow, were the sinne against the person : Nor is it possible to offend any one person of this Tri-unitie, but the iniurie doth redound to them all) *but in respect of his proper and peculiar worke in vs.* The which here is not so much the act of Faith and Repentance, cast off by Obstinacie and Impenitencie, nor of Hope and Feare, reiected by Desperation & Presumption, as of the illumination of the minde and vnderstanding, and the convincing of the Conscience and affections. This is that worke of the spirit, which this sinne opposeth, and opposing is sealed vp to be *αἵματι ἁγίῳ*, the sinne against the holy Ghost, a sinne vnto death and irremissible.

Now for perticulars. Where (that we may let nothing of any moment passe from vs vn-examined,) I will ranke the wordes of the former definition vnto three heads. This Apostasie is a Motion though a bad one, in which as in all other Motions wee may

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obserue; first, *The Terminus a quo*, from whence: Secondly, *The Terminus ad quem*, whether: Thirdly, *The motion it selfe.*

1. *Terminus a quo*, from whence, *id est* { Truth.  
Knowne.

2. *Terminus ad quem*, whether, { Persecuting.  
Blaspheming.  
Malicious.

Truth.

3. *The Motion*, { Apostasie.  
Generall.  
Wilfull.

<sup>k</sup> Beza. Annos.

in 1 Ioh. 5.

<sup>1</sup> Non secundam  
sed primam ta-  
bulam directe  
respicere hoc  
peccatum, &c.

<sup>m</sup> Bucan. lec.

com. 17.

<sup>n</sup> Nec vniversa-  
lem nec particu-  
larem, sine ex-  
norantia, sine ex  
infirmis, sine  
ex malitia con-  
tra legem sit  
commissa.

<sup>o</sup> In his com-  
mon place of  
the Law, hee  
speakech not  
one word of  
the knowledge  
of a Mediator,  
but handleth it  
meerely as an  
exposition of  
the law of na-  
ture, giuen to  
Adam before  
the fall.

**T**He first word in the Terme from whence they fall is the Truth, For this marke. <sup>k</sup> Beza speaking of this our subiect, sayth, that <sup>1</sup> This Sinne doth directly and immediately respect the first Table, not the second. <sup>m</sup> Bucanus seemeth to contradict this. *Hinc colligo.* Hence (sayth he) *I gather, that the sinne against the spirit, is not any transgression of the morall Law, neither vniversall nor particular, whether proceeding from ignorance, or infirmis, or malice against the Law of God.* This difference is not so great, but an easie reconciliation will suffice. For either Beza meanes no more then this, that it is directly and immediately against God, as the breaches of the first Table, not mediately as the breaches of the second: Or else he enlargeth the bounds of the Law, including vnder it the knowledge of the Mediatour, which Bucan<sup>o</sup> perhaps excludeth. And this I am the rather induced to beleue, in that Beza a little afterwards reckoning vp particular lapses, and sinnes against the first Table, (which, sayth he, cannot be this sinne) mentioneth, *Dubitationem de Christo*, doubting of Christ.

And certainly, I fully beleue that this sinne against the holy Ghost doth necessarily suppose the knowledge of



of the Mediatour, for it seemeth impossible, \* that the creature should vnrecoverably fall from the Creatour, vntill he haue reiected also the helpe of the Mediatour offered to him. So that by *Truth* in my definition, I vnderstand not with the *Novatians* any naturall, morall, or civill, truth wherof certain knowledge is obtained, nor any supernatural truth in Scripture reuealed: but the supernatural Truth of the Gospell, that euerlasting Word of *Truth*, to witnesse which Christ came into the world. In which respect Christ calls himselfe the *Truth*, viz. \* because he is the matter and argument of the Gospell.

This point ( besides that which *Aquinas* doth helpe vs with, who maketh *Apostasie* to be *Species*, a kind of *Infidelitie*, which is contrary to faith; faith (I say) required in the Gospell ) may further bee confirmed by our owne obseruation, viz. That wheresoeuer there is any mention of this sin in the new Testament, there comes with it some intimation of the workes of the Mediator. In *Mat. 12.* They opposed Christ himselfe in his miracles. In *Heb. 6.* Paul instanceth in their crucifying againe of Christ, &c. And in *Heb. 10.* Of their trampling vnderfoote the Sonne of God, &c. So that this *Truth* is the doctrine of the Gospell, the faith of our saluation through the blood of Christ, The which *Piscator* confirmeth by the Antithesis betwixt the contempt of the Law, and the contempt of the Gospell, handled in *Heb. 10. 28.*

This *Truth* must be knowne to the partie, he must be enlightened, hee must haue a competent measure of knowledge, before he falleth into this sinne. For confirmation of this ( to omit that of Paul *μετὰ τὸ λαβεῖν τὴν ἐπιγνώσιν τῆς ἀληθείας*, after wee haue receiued the knowledge of the truth ) let vs consider how he enlargeth this point, *Heb. 6. 4* what phrases the Apostle vseth to set an Apostata from God. And *Art. 2. 3.* *Apostasia a fide, totaliter separat hominē a Deo, quod non contingit in quibuscunq; alijs peccatis.* \* *Bucan* puts into his definition *veritatis Evangelica renuntiatio.* *Lec. com. 17.* \* *Heb. 10. 26.*

\* See this hand led after ward.  
Iohn 18. 37.  
Iohn 14. 16.  
Quia ipse est materia & argumentum totius Evangelij.  
Zanch. de operi. Dei. lib. 4. 1.  
Aquin. 22.  
q. 12. Art. 2. 0.  
and afterwards hee distinguisheth of the meanes by which a man may Apostatize from God viz. either by casting off his order, as Monks: Or by disobedience to the commandements, as wilfull offenders.

Quibus duobus existentibus &c Both which kinds being yet (sayth he) may a man bee ioynded to God by faith.  
Sed si a fide retrahatur. &c.  
But if he cast off that, then he is altogether



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forth the measure of grace to which they had attained. Marke his wordes, *Ἀδύνατον γὰρ &c.* It is impossible that they which were once enlightened &c. Wee shall not lightly finde a more plaine, more full, more pithie place, *Ergo* let vs heere stay and demurre a little, and labour to vnderstand the same.

There are two diuerse applications of this place if they may bee called *Diuerse*, which all tende to the same end. For some doe apply each phrase to signifie some particular thing. Thus *Hemingius* and *Iunius*.

<sup>a</sup> Reming. in  
Heb. 6. 4.

First heare *Hemingius* <sup>a</sup> *Præcedunt peccatum in spiritum sanctum*, (sayth hee) there goes before this our sinne five things, first *An illumination*. Secondly, *A tast of the heavenly gift*. Thirdly, *A participation of the holy Ghost*. Fourthly, *A tast of the good word of God*. Fifthly, *A tast of the powers of the world to come*. These hee thus explaineth. This Illumination is the knowledge of Christ and his benefits. The taste of the heavenly gift, is the participation of these benefits by faith. The communion of the Spirit is the Testimony of the Spirit in the hearts of the faithfull concerning the truth of God. The good worde of which they tasted, is the instrumentall cause of the former, for by the word comes knowledge, by knowledge faith, the holy Ghost being powred into our heartes. The powers of the worlde to come, is that blessed Immortalitie which the faithfull and beleeuers doe tast of through the holy Ghost, who doth renew their hearts. Thus farre *Hemingius*, very well and to good purpose; if withall you note the Emphasis, and force of the word, *Gustaverunt*, haue tasted, hee sayth not <sup>x</sup> *Deglutiverunt*, haue swallowed downe, much lesse *Concoxerunt*, haue digested it <sup>y</sup>. For it is one thing to beleeue truely, and plenarily as did *Lidia*, whose heart the Lord opened, another thing to haue onely a tast. *Piscator*, handleth these five phrases thus: They containe (saith he) first, The benefits of God bestowed, which are two, viz, Illumination, and a tast of Gods

fauour

<sup>a</sup> Bucan. lec.  
cirato.  
<sup>y</sup> Beza. Annot.  
in Heb. 6. No-  
tanda est Em-  
phasis. &c.

fauour : Secondly, The causes of them, viz. The word and the Spirit.

*Iunius* <sup>2</sup> (not an *Author* to bee contemned) goeth another way to worke, for hee makes these five phrases to answer to the <sup>2</sup> five heads of the Apostles Catechisme spoken of in the beginning of the chapter, that as by the knowledge and profession of those, hee was edified and builded vp in Christianitie : so now in his relapse and Apostacy he did vndoe all, and quite destroy the former building. The first head of Catechisme was *Repentance from dead workes*, to which answereth the first phrase, *were once enlightened*, (idest) were called from darknesse (yea death) to light (yea life) by the renouncing of themselves and their dead workes. The second, was faith towards God, to which answereth the second phrase, *Haue tasted of the heauenly gift*, which gift is faith, receiued from God. The third ground was the *Doctrine of Baptismes*, not Baptisme onely, but Baptismes as well the inward of the Spirit (whereby we are made the members of Christ, the sonnes of God, and inheritors of the kingdome of heauen) as the outward of the Minister by which wee are receined into the Church, and acknowledged members thereof. To this answereth the third phrase, *were made partakers of the holy Ghost* (idest) receiued the Spirit, a most constant witnesse of their adoption and redemption. The fourth head was the *Doctrine of the Imposition of hands*, a ceremony vsed at that time to admit and consecrate by a publicke consent, those who vpon tryall were found sufficient, either to the common profession of Christianity in the communion of the Sacrament; or to some speciall office or function in the ministry. To which answereth the fourth phrase, *Haue tasted of the good word of God*, which is the nourishment of those who doe liue by the Spirit, and who by the Imposition of hands were called to the offices of a Christian life.

The last ground of the catechisme was the *Doctrine*

*Iunius in Parallelis hanc locum enarrans.*

*Ea sunt numero vt ego puto in vniuersum quin q3. ibid. So also Berz. Quinq; capita catechismi numerat.*

*Annot: Thus they doe agree in the number albeit they disagree in the application of the number.*

*Piscator maketh but foure.*



## The summe vnto Death.

<sup>b</sup> *Iunius* joy-  
neth these two  
in one, where-  
as *Beza* joy-  
neth Baptismes  
and impositiō  
together, and  
disjoineeth these  
two last. *Piscator*, differeth  
from both: for  
hee joyneth  
Baptismes and  
Imposition to-  
gether as did  
*Beza*: and Re-  
surrection and  
eternall iudge-  
ment, as did  
*Iunius*. *Vter  
horum melius  
Iudicet Lector.*  
<sup>c</sup> *Calv. Coment.*  
*in heb. 6.*  
<sup>d</sup> *Cognitionem  
Euangelij.*

of the resurrection <sup>b</sup> and eternall iudgement; to which an-  
swereth the last phrase, *Haue tasted of the powers of the*  
*world to come, ( id est ) That hope of life, and immortalitie,*  
*which is layd vp for them in the beauen.* Hitherto *Iunius*  
laudably indeede, if there be, *tantum certitudinis, quan-*  
*tum subtilitatis, so much certaintie as subtilty in this his ap-*  
plication.

*And this is the former.*

The second kinde of Application is of them who do  
apply all these five phrases to signifie one selfe same  
thing. Thus *Calvin* the *Coriphæus* of our Diuines <sup>c</sup> *No-*  
*tandum est*, saayth hee, wee must heere marke with  
what Elogies the Apostle doth set forth, *the<sup>d</sup> knowledge*  
*of the Gospell*: For hee calleth it, first, *Illumination*, inti-  
mating that men doe grope in darkenes till Christ the  
day-starre doe arise in their hearts. Secondly, *The tast*  
*of the heavenly gift*, teaching that the benefits of Christ  
doe transcend the heauens, and yet by faith are tasted.  
Thirdly, *The Participation of the Spirit*, because hee it is  
that distributeth to each one as he listeth. Fourthly, *The*  
*tast of the good word of God*, signifying that in the Gospell  
the will of God is so manifested to vs, as that it doth  
most sweetely delight vs. Fifthly, *The tast of the powers*  
*of the world to come*, insinuating, that by faith wee are  
admitted into the heavenly kingdome, beholding tho-  
row faith that blessed immortalitie which is layd vpp  
for vs in the heauen. Thus *Calvin*.

To the same effect, *Zanchius*, who thus explaineth  
himselſe, φωτισθείας, enlightened, viz. by the holy  
Ghost to know the truth. γευσάμενός id est, haue tasted  
in some measure of the diuine bounty manifested in the  
Gospell. μετόχος γεννθείας &c. id est haue in some mea-  
sure perceiued themselues renewed by the holy Ghost,  
through the doctrine of the Gospell. καλὸν γευσάμενός  
θεῶν ῥῆμα, *tasted of the good word of God, ( id est ) the Gospell*  
*is selfe and the felicitie of those who doe embrace the Gospell.*  
who



Something more roundly goeth *Bullinger* to worke,  
*\* Viriur Apostolus Endiadi, &c.* The Apostle, sayth hee, *\* Bulling. Comm.*  
 vseth an *Endiadi*, a figure in the Copie of words di- *ment. in Heb.*  
 versely vterring the same thing. For what else is it to be  
 enlightened, but to taste of the heavenly gift? And what  
 is that heavenly gift, but the dowry of graces proceed-  
 ing from the Spirit? and what is that dowrie but onely  
 by which wee receiue the saving word of God, and are  
 made partakers of eternall glorie? Two sorts of  
 men doe fall  
 into this sinne.  
*See Downam*  
*Christian War.*

To stay no longer in this discourse (for I feare you thinke me tedious already) whether wee vnderstand this place of seuerall graces with *Hermingius* and *Piscator*, or apply it to the points of the Catechisme with *Iulianus*, or make it an Endiadis with *Bullinger*, or referre it to the Gospell with *Zanchius*, or to the knowledge of the Gospell with *Calvin*, Here I obserue two thinges for our purpose, first, That the *Terminus a quo*, from whence is the Truth of the Gospell not of the Law, secondly, That this truth must bee knowne. I might also adde *Professed*, but that would too much streighten, and restraints the search of it. For Diuines doe obserue two sorts of men, subiect to this our sinne. Some haue both knowne the truth, and also made profession of the same, as<sup>t</sup> *Saul*, *Indas*, *Alexander the Copper-smith*, *Arrius*, *Francis Spira*, and *Iulian* the Apostata; All these made profession of the Gospell before they fell away. And by name *Iulianus* was well grounded in the Christian Religion, knew the truth of the Gospell, was baptised, yea, and publicquely did make profession of it, and yet through the perswasions, inticements, and allurements of those wicked Philosophers, *Libanius*, *Iamblichus*

fere parte prima lib. 3. See the burning Bush.  
These examples of this sin, I find in writers. Iulian, and the Pharisees confessed of all. Saulin Beza, Bucan & Ursins chatoch. Arrius in Beza Annos. on Heb. 10. Spira in Polan. Partit. lib. 2. Indas in Fulke Bucan, & Ursin. yea he is so censured by S. Ambrose, Comment. on Luk 22. Cassianerat proditoris penitentia, qui peccauit in spiritum sanctum.

ous, and others, he fell away and became a most cruell persecutor. This is one sort : Another there is, which haue certaine knowledge of the truth, but yet haue not giuen their names to professe it, but doe hate, persecute, and blaspheme it, calling it erroneous, hæreticall, and diabolicall; Such were the *Pharisees*, against whom our Sauour Christ disputeth, *Mat. 12.* Who albeit they did know this to bee truth which Christ taught, knew that he was the *Messiah*, that his miracles were wrought by the finger of God, yet of an obstinate, enuious, and malicious minde resisted, contradicted, and blasphemed. Such were some of *Stephens* accusers, they knew the truth of that he taught, yea, and were convicted in their consciences, so that they could not resist the spirit by which he spake. But the most manifest example is in Satan and his Angels. For though he know the truth, that is, That Christ is God, the Sauour of the world, that all felicitie is to be hoped from him alone : yet still he doth resist slander, and blaspheme the truth : and hauing maliciously rejected it himselfe, doth labour by all meanes, to bring men into the same state of condemnation. Hence come all heresies which doe oppose the Truth : Hence come Atheisme and Epicurisme, whereby all care of Religion is cast off. Yea, which is most of all to be wondered at, albeit he knoweth that his wickednesse falleth still vpon his owne pate, yet he doth still resist because he will resist. To wind vp this point, All they who fall into this sinne first of all doe attaine to a certaine and assured knowledge of the truth, though all doe not professe it. Yea, and which is more, it is no swimming motion, but a full perswasion, & so that the Conscience thereby is convicted and constrained secretly to confesse it, so to be as the *Pharisees*, whiles they are in the *Synedrion* can say, *What shall wee doe ? for this man doth many miracles.* And afterwards, *A manifest miracle is wrought by these men, and we cannot deny it.* Hence it is that *Paul* was excusable, in that he did it through ignorance,

Therefore  
Bezæ transla-  
teth that

† ἐπιγινώσκω.

Heb. 10. 26.

Receiuing and  
acknowled-  
ging.

h Ioh. 11. 47.

i Act. 4. 16.



norance, as many now also doe, persecute the Truth, which if they were perswaded that it was the Truth would embrace it with all readinesse.

I would faine now passe from the *Whence* to the *Whether*, were it not that I feare least some of *Arminius* brood should hereupon buzze into your eares, that this Illumination, this knowledge is *sauiing knowledge*. And the Grace, *sauiing Grace*; and that there is at all no difference betwixt them, but onely Perseuerance, and thereby would hope to confirme their poysonous, and vncomfortable Doctrine of *Reciduation*; and falling from *sauiing Grace* once received. And yet I will, for why should I feare this? Certes I neede not, if you will be pleased to remember and often to meditate on those three disparisons betwixt *Temporizers*, and true *belcuers*, which the late Reuerend Synod of *Dort* hath observed out of our Sauours parable, viz. <sup>1<sup>st</sup> Synod. Dort.</sup> first, *That Temporizers receive the seede in a stonie, but true belcuers in a good ground; id est,* <sup>exp. 5. In the rejection of errors, sect. 7.</sup> in an honest and good heart. Secondly, *They want roote,* <sup>These are rooted, and grounded, haue a fast roote.</sup> Thirdly, *Those are fruitlesse, these bring forth fruit with patience, constancie, and Perseuerance.* So that though the mind be enlightened, yet the conscience is not purified; though the braine swim with motions, yet the heart wanteth vpright affections: though the vnderstanding bee enformed, yet the will is not reformed; much lesse the whole man transformed into the image of Iesus Christ. This if you will remember, you shall not neede to feare the enticing words of mans wisdom; which cunning seducers vse to beguile vnstable soules. And thus I passe from the *Terminus a quo*, to the *Terminus ad quem*, from the *Whence* to the *Whether*: that as we haue seene where they stood before their fall, so now wee may see their practise since their precipitation.

The *Terminus ad quem*, the *Whether* hath in it two speciall words (for as for blaspheming it is a species of *Persecuting*) and it is no moment whether of them wee set



## The sinne vnto Death.

first, whether *Malitious* or *Persecution*, for it is a *Malitious persecuting*, and a *Persecuting malice*. Yet since the effect declares the cause, and this persecuting is the effect of that cause, let vs if you will first speake of this and afterwards come to the other.

*Persecution.*

<sup>1</sup> *Crudeliter studiose, et pertinaciter. Flac. Illyr.*

<sup>m</sup> *Flac. Illyr. Clavis script: in dictione Persequi.*

The object of this persecution, threefold  
1. Professours.

2. Truth it selfe.

<sup>a</sup> 2. Tim. 4. 15.

3. Maiestie of God.

<sup>o</sup> Rev. 12. 17.

*Persecution* generally is a peevisih and froward disposition of the wicked, whereby they are whetted on <sup>1</sup> *cruelly, purposely, and peevisibly* to intell and trouble the *Truth*, and those who doe professe it, studying by all meanes to satisfie and satiate their wicked, yea, their diabollicall fury. The notation of the word teacheth thus much, for <sup>m</sup> *Persequi est pertinaciter sequi*, sayth *Illiricus*, *To persecute is perversely to prosecute*.

This *Persecuting* is an action, this action workes vpon an object, this object is threefold. 1. The professors of the *Truth*, they can rest in no ground, their persecutors are swifter then Eagles, stronger then Lyons, spare no paines, no labour to dissipate and roote out (were it possible) the memoriall of them from off the face of the earth. Yet if this were the worst, it were well, but they also persecute, 2. the *Truth* it selfe, as *Paul* sayth of *Alexander*, <sup>n</sup> *ἵκαν ἀνδίσκηαι τοῖς ἡμετέροις λόγοις*, *He greatly resisted our words*, the doctrine that *Paul* preached. Neither doe they stay here, but they oppose 3. The Maiestie of God himselfe. Indeece their hand is too short, but they supply it with abundance of malice and hatred, yea, and their tongues shall walke at libertie, against the God of heauen. And like as the <sup>o</sup> *Great redd Dragon* when he could no longer remaine in heauen, nor deuoure the woman, then he went and made warre with the remnant of her seede; So these men when the person of Christ himselfe is exalted aboue the heavens, is so high that they cannot reach him, then doe they turne the sea of their Malice against his members, and in them they persecute him.

Particularly there are two sorts of men which being relapsed into this sinne, doe bring forth two speciall kinds

kinds of persecution. Men of authoritie doe draw forth the sword of Iniustice, and crueltie. Like the *Athenian* <sup>P. A. Gellius. lib. 11. cap. 18.</sup> *Draco*, they write lawes with the blood of Christians, and make Statutes that no man may buy or sell, saue such who renounce their Religion. Thus *Saul* hunts *Dauid* like a Partridge in the Mountaines, sucketh the blood of the Priests like a Lyon in the wildernesse. *Julian* <sup>Julian chased those out of the military affairs, who would not sacrifice to the Heathenish gods. So also he forbade Christians the schooles of good learning. Ruff. hist. lib. 1: cap. 32. Socrat. Hist. lib. 2. 14. Theodor. hist. lib. 3. cap. 8. Sozom. lib. 5. cap. 17.</sup> oppresseth and vexeth the Christians. Yea, though they haue not the sword in their hands, yet they will vsurpe, witnesse diuerse of *Stephens* judges and accusers, who, albeit by their owne confession to *Pilate*, they might not put any man to death, yet when their rage is kindled against *Stephen* by his reproofe, they can finde (if not a sword, or a Crosse, yet) a stone to pash out his braynes. 2. Men of learning whett their tongues, sharpen their pennes, against the Truth, and Truths fauourits. They imite with the tongue, not onely like *Doeg* in accusing, or like *Saules* Courtiers in backbiting, but like *Shimei* in accusing, rayling, slaundering, like *Ishmael* in most poysonous and virulent mocking. The tongue is an *vnruely euill* (sayth *S. Iames*) full of deadly poyson, marke that it infecteth as poyson, it killeth, it mortifieth as deadly poyson. Neither if we doe compare the severalls, is this the least, nay, questionlesse, the tongue leaveth a deeper wound then doth the sword. *Ishmael* is said to persecute *Isaac*, Gal. 4. 19. How? *Gladione an manu*? sayth *Calvin*; with sword or hand? No, with the poysonous mocks of his tongue, which hurts not the bodie, but directly wounds the soule. *Sarah* saw *Ishmael* mocking. What followeth? Cast out the bond-woman and her sonne. For this his mocke, hee and his mother are ablegated and banished. What could *Sarah* haue done more, had *Ishmael* strooke him, spurned him, or beaten him? Whence comes this heate? Certainly this mocking was more bitter, more grievous then any blowes. It was a froward, a peevishe mocking, carrying with it (besides the contempt of his brother) a contempt



tempt and scorne of Gods promise of grace which at that time made the house ioyfull. *Abraham* is merry, *Sarah* reioyceth, the whole familie seemblably affected, onely he in his brothers person, mocketh God, slighteth his promise, derideth Father *Abrahams* faith. Thus hee that was borne after the flesh persecuted him that was borne after the spirit; and heavyer was his tongue, then could haue beene his hand.

*\*Nec colaphi,  
neq; flagella;  
neq; clavi, neq;  
spina, tantum  
cruciatum attu-  
lerunt Christo,  
quantum blas-  
phemia. Calv.*

The same may be said of the sufferings of Christ, questionlesse, neither the blowes, nor whippings, nor thornes, nor nailes did so much afflict his bodie, as their poysonous & envenomed tongues did pierce his soule. Oh that stricke deepe, wounded sore when they in their spitefull mockes opprobriously taunted him, saying, *He trusted in God, let him save him*. &c.

### Blasphemie.

*\*Blasphemia no-  
men importare  
videtur, quando  
derogationem a-  
liquis excellen-  
tis bonitatis, &  
praeipue divine  
Aquin. 2. 2. q. 13  
Art. 1.*

*\*Ex βλασ-  
την ἢ φημὴν.  
So Flac. Illyr.  
in clau. script.  
\*Vno modo secū-  
dum solam opi-  
nionem intellec-  
tus: Alio modo,  
conjuncta qua-  
dam affectus  
deestimatione.  
Aquin. ibid.*

Neither is this peculiar to men of learning, though in them most perspicuous: others also can raile and revile the Truth. The *Jewes* full of enuie spake against those things, that were spoken of *Paul*, contrarying them, and rayling on them, contradicting and blaspheming. Blaspheming, that is another word in the definition, and a certaine especiall manner, of this verball Persecution.

*Blasphemy*, y doth import a certaine derogation and diminishing of an excellent goodnes, especially Divine. The Notation giueth it to bee *\*An hurting of the fame*. In Scripture it is appropriated to signifie not any kinde of *Malediction* or slanderous speeches: but that which is peculiarly bent against God, and his truth. And by a Metaphor sometimes applyed to backbicing and raylings vttered against men. The act of it, is either to attribute that to God, which belongeth not to him, as Ignorance, Sinne, Tyranny, Iniustice, &c. or to robbe him of his honour, taking that from him which is his due. And it is committed *\*two* wayes.

First, Either onely in the vnderstanding, which may bee founde in those who haue not sinned our Sinne



(as Paul<sup>b</sup> calleth himselfe a *Blasphemer*, but it was thorough Ignorance.) Secondly, Or else in the *Affection* ioyned to the vnderstanding, and this is it that cometh neerer to vs. for our *Blasphemy* proceedeth from the detestation of *Affection*, which is set against God.

This is another part of the *Terminus ad quem*, (*viz.*) *A mouth that speaketh blasphemies*, hither do they come. *Musculus*<sup>c</sup> maketh it the plenitude and fulnesse of this sinne. Hence cometh the reyling of Gods Iustice making God an acceptor of persons, taxing the righteous Iudge with Iniustice. Hence cometh the truth to bee accounted *Impious*, *wicked*, and *Diabolicall*. Hence it is, that they count the bloode of the newe Testament an *unholy thing*, hence is it that they attribute that to the Deuill, which is proper to God, as did those *Blasphemous Pharisees*: In a worde hence cometh the whole troope, the whole heape of those blasphemous speeches which they cast forth against the God of heauen, euen from that mouth speaking blasphemies.

Wee haue perused the effect in our *Whether*, now *Malitious*. turne your eyes, and see the cause. *The cause is Malice*. Yea this *Malice* is the *Essentiall forme* of it<sup>e</sup> which giueth life to it, and distinguisheth it from other persecution. For all *Persecution* of the truth is not so seuerely to be censured. Many are carryed with a blinde zeale to defend Superstition which they conceit to bee the truth. Heeretofore in those<sup>f</sup> bloody times of Antichrists domineering raigne ouer vs, though many especially of the learned sort, cannot bee excused from violating, yea, and resisting the checke of their owne consciences in persecuting the Gospell: yet the common people, and many other were ledd with a blind zeale to defend Popish received Errours, and thereupon to oppose whatsoeuer was contrary to it. The same is to be said of diuerse among *Stephens* auditors, they did not all (questionlesse) resist the spirit, though diuerse of them did, but were carried with a blind zeale for the defence

<sup>b</sup> 1 Tim. 1. 23.

<sup>c</sup> *Pecatum in spiritum sanctum conuersus persequitur. Musc.*

<sup>d</sup> Mat. 12. 24.

<sup>e</sup> *Forma dei esse & distinguere.*

<sup>f</sup> *Queene Marias dayes.*

of the Temple, and the Law of Moses.

This their Malice is set forth in Scripture by diuerse phrases, & first, ἀνασταυρώσας, *Crucifying againe to themselves the sonne of God*: secondly, παραδειγματίζοντας, *make a mocke of him*, as men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, as did that *Julian*<sup>b</sup> who still in mocking termed him the *Galilean*, and the *Carpenter*, or *Maries sonne*, and Christians he called the *Galileans*; thus most impiously traducing the sacred name of our ever blessed Saviour. Thirdly, ἡταπατήσας, *Trampling under foote the Sonne of God*. Furiously raging like madd-dogs, tearing, renting, like a Beare, or a shee Lyon robbed of their whelpes, implacably furious. *Julian* is called<sup>k</sup> *Canis rabidus*, a madde dogge, for his fury and malice. Fourthly, ἐν ὀργῇ, *doth despight to the spirit of grace*. Maliciously breaking forth into speeches and actions, to grieue, to vexe, yea, to despight the spirit of grace. Fifthly, τὰς ὑπερσβεστικὰς, *The adversaries*, which doe professe open rebellion, proclaime open warre against God.

<sup>a</sup> Centur. Magdeburg. centur. quarta: cap. de Iuliano.

<sup>b</sup> Hiron. Catal. Scriptor: Ecclesiast.

This their Malice doth exclude all perturbed and inordinate passions and affections. *Peter* denieth his Master, indeed, yea, and forswearth his knowledge, nay, he curseth himselfe, if he know the man; but whence proceedeth this exorbitancie? this his horrid, and horrible sinne? Oh consider the place where he was, and the time when he did it: In the high Priests Hall, while Christ his Master is in danger of his life, where if hee confesse him, there is no way with him but present death. It was (therefore) the feare of death that maketh him forget his Master, his fellowes, his profession, yea himselfe, and his owne knowledge. Such is not our sinne: Wee finde Malice, and Malice in the highest degree, which vpon a bent Resolution and settled purpose, doth affect that kinde of behauiour. It is a witting, a willing, a wilfull Malice, much like to that of Sa-



ran, who, albeit there be no further motiue why hee should resist, yet still he doth because he will resist.

Malice (sayth <sup>1</sup> Bernard) is carried in a Charyot with <sup>1</sup> Bernard super Cantie. foure wheeles, viz. Crueltie, Impatiencie, Boldnesse, and Impudencie. And therefore must needes bee wonderfull swift to shedd bloud. It is neither bridled by feare, nor curbed by shame, neither staied by innocence, nor stopped by patience. Like the inexorable sea that is violently whirryed and tossed with a tempestuous winde. Neither is the Charyot so swift, as the Horses that draw it, fiery: these are two, viz. *Earthly power*, and *worldly pompe*, which least they might not be violent enough of their owne accord, are spurred and pricked on by two most passionate Waggoners, *Feare* and *Envie*. For partly through feare to loose that that they haue, and partly through envie of anothers glory, are men ledd forth violently into the vntilled and accursed fielde of spitefull Malice. This is the disposition of our Apostata'es. In whom, if time and place doe serue their turne, you may obserue yet further two other fruits of their Malice, viz. first, a forsaking of the *Communion of Saints*. Secondly, A siding and ioyning fellowship with the *Adversaries*.

The first is perpetuall; for how should they ioyne societie with those whom they hate mortally, and wish extinguished? The other not so perpetuall, but where it is to be found doth most easily and apparantly detect this sinne. *Saul* could not side with the adversaries but *Julian* could: *Indas* did attempt, but *Alexander* did effect it, and therefore the sinne of these is more easie to be discerned then of the other. Hitherto of the termes, *Where they were, Where they are, Whence they fell, Whether they are fallen*. A word or two of their Motion, and so an end of the first generall part at the first propounded.

The Motion doth comprehend three words, which doe shew the *Genus* of this sinne, viz. *Apostasie*, and the differences of this *Apostasie* from others, in that it is



Apostasie.

<sup>m</sup> Ἀποστάτης  
qui discedit ab  
eo, quod suscepit  
tuendum. Lex.

<sup>a</sup> 2 Thes. 2. 3.

<sup>o</sup> 1 Tim. 4. 1.

<sup>p</sup> Heb. 3. 12.

<sup>q</sup> Heb. 6. 6.

<sup>r</sup> Heb. 12. 15.

Præpositio ὅ  
quæ sequuntur  
ostendunt, posi-  
tum esse

ἀντὶ τῆς ἀπο-  
στῆναι: So

Beza Annotat.  
Generall.

<sup>t</sup> Beza in Pro-  
logo ante Apo-  
calypsin.

<sup>v</sup> Non tantum  
valebant doctri-  
na ut resellendo  
argumento pa-  
re essent. Calv.  
in Heb. 6.

Generall and Voluntary.

The word *Apostasie* signifieth *Recidivation*, *Relapsing*, and <sup>m</sup> falling away from that which a man hath hereto-fore taken vpon him to professe. In Scripture phrase it intimateth a rebellious, revolting, & departing from the Faith, and the profession of the Gospell. And so the word, and the phrase is vsed. <sup>a</sup> 2 Thes. 2. 3. ἵνα μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, except there come an *Apostasie*, a departing. And in another place, ἀποστήσονται τινες, <sup>o</sup> Some shall depart from the faith: And <sup>p</sup> Heb. 3. 12. ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος, in departing from the living God, in *Apostatizing*. The which in the same Epistle is expounded by two other phrases, viz. <sup>q</sup> παραπίπτουσας, If they fall away and <sup>r</sup> μὴ τις ὑστερῶν ἀπὸ χάριτος, That no man fall away from the grace of God, &c.

As it standeth in the definition, it hath rather respect to the *Whether*, then the *Whence*, for the man being now relapsed, and alreadie fallen away is said to be an *Apostata*, and his sinne *Apostasie*.

This *Apostasie* is not any particular Relapse from some particular points in Religion. Herein were the *Novatians* blame-worthy, who applyed that Text of Heb. 6. against such who sinned after Baptisme. Wherevpon many tooke occasion to refuse that Epistle as patronizing that over-strict, and vncomfortable doctrine. As did others also reiect the <sup>t</sup> *Apocalypse*, because of the *Chilasts* and *Millenaries*. The which doing of theirs was much like the cure of *Alexanders* thigh, being wounded with a Dart, which could not bee gott forth vnlesse a greater and deeper incision were made; so that *Curatio ipso vulnere grauior fuit*, The cure was more grievous then the wound it selfe. And this their refuge was more grievous then the wound.

A great Argument of the great Ignorance that did encroach vpon the western Churches, <sup>v</sup> who were not able to vindicate these places from the Schismaticall, and Hereticall glosses of deceivers: Particular lapses are

bad beginnings, and men are to take heede of them : but this is a Generall relapse and Apostasie, which may bee manifested. 1. By the vse of the word in Scripture phrase. For it is appropriated to signifie a generall and vniuersall falling away. So *Paul* vscth the same word to signifie the manner of departing from sinne, which ought to be in Christians, viz. a generall and vniuersall; ἀποστήτω ἀπὸ ἀδικίας, 2 Tim. 2. 19. Secondly, By that place of *Paul*, Heb. 6.6. Where hee vscth the phrase ἀπαπιστοντας. *Prolapsi*, id est, *prorsus lapsi*, if they fall a way, id est, altogether, totally. For reason willet that the fall bee as generall as the grace receiued. Excellent to this purpose is the saying of *Calvin*, commenting vpon the place, *Nodus totius disputationis*, &c. The knott of the whole question, and disputation betwixt vs and the *Novatians* dependeth on the right vnderstanding of that word *Prolabantur*, If they fall away, whereupon hee distinguisheth betwixt a perticular and an vniuersall fall. Particular into some particular sinne, as *Murder*, *Adultery*, and the like. But the Apostle speaketh not of these, \* but of an vniuersall defection and falling away from the Gospell. Where the sinner doth not in some one thing offend God, but doth altogether cast away grace received. Thus *Calvin*. The which he further confirmeth by the \* *Antithesis*, and opposition betwixt the grace of God bestowed vpon him, and this his fall. So that if the grace be generall as wee heard before, so al- so must be the falling away.

The summe of all this is, It is not a particular lapsing, sliding, falling, but a generall and vniuersall falling away. Not the Eclipsing, or clouding of the sunne, but the full setting, yea, such a setting as admitteth no rising, æternall night. Like *Noahs* inundation overflowing all the face of the earth: overwhelming the partie delinquent within an Ocean of filthines and pollution. The children of God doe fall, but these fall away: *Danid* may grieve the spirit of God, but *Saul* did quite quench



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it. In a word, it is not *Deliquium animi*, a fayling, or swooning, but *seperatio anima*, a separation, a plaine death, a totall, generall, and vniuersall Apostasie.

Two wayes is this Apostasie said to bee vniuersall, first, Simply, when men doe cast off all Religion, renounce the truth wholly, altogether contemning both it, and all that belongeth to it, to their might, opposing, hating, blaspheming, and persecuting all that professe, and fauour it. Of this kind were those in the Primitiue Church, who revolted to Paganisme, and Gentilisme, as did *Julian* the Emperour: and as many doe questionlesse, who liue among the barbarous Turkes, and leauing their former profession, doe turne Turkes, and embrace their abominations: and some that abide in the bosome of the Church, who fall away to plaine Atheisme.

Secondly, Consequently when men doe fall away and renounce some maine fundamentall poynt of the Gospel; the which being violently opposed, doth in-

deed by consequence strike at all the rest. Such was the Apostasie of *Arrius*, who in opposing the foundation did indeed violate all Religion. Such were the *Scribes* and *Pharisees*, who, albeit they fasted and prayed, were strict obseruers of the Ceremoniall Law, and so had not cast off all Religion, yet because they embraced not the Gospel preached to them by Christ, but persecuted him who is the Truth it selfe, they fell into this sinne. Why so? Because this did even nullifie all the rest. So that as the body without the soule is dead; so this their obseruation of the Law was dead Superstition, and not true Deuotion. Such was the Apostasie of *Hymenaeus* and *Philetus*, with <sup>2</sup> whom ioyne also *Alexander*, who as concerning the Truth <sup>2</sup> erred from the Marke, and so did overthrow the faith of some. The Resurrection a maine point in Religion, which being denied, doth ouerthrow the fayth of the Scriptures, the prouidence of God, the feare of punishment, the hope

Mentioned in  
Socrat. Hist. lib.  
1. cap. 3. 6.  
Theod. Hist. lib.  
1. cap. 4. Sozom.  
lib. 1. cap. 14.  
<sup>2</sup> Verisimile est  
Alexandru hoc  
ipsum sensisse  
quod Hymenaeu.  
Balling. in 1.  
Tim. 1. 20.  
<sup>2</sup> ἡσυχία.  
quoniam quod  
erratum, in reli-  
gione notatur,  
sed quod est e-  
iusmodi, ut fun-  
damentum non  
retineatur. Beza  
Annot. in 2 Tim.  
cap. 2. 18.



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of reward, <sup>b</sup> sayth *Bullinger*. Nay, if there be no Resur- <sup>b</sup> *Labefacta*  
rection, Then as *Paul* at large disputeth, <sup>c</sup> *Christ is not* *mortuorum re-*  
*risen*, and consequently, hee is perished, wee not re- *surrectione tolli-*  
deemed, iustified, and much lesse glorified. Thus a little *tur fides scriptu-*  
leaven leaueneth a whole lump, and one absurditie *rarum; provi-*  
begetteth a thousand. Such a matter it is to oppose any *dentia dei; metus*  
fundamentall point, and therefore *S. Paul* speaking of *penarum, &*  
these persons, sayth, *That* <sup>d</sup> *their word will frett,* *es 18.* *spes prammorum.*  
*ως γὰρ γάλα, ὡς δὲ ὀνὸς καὶ γάλακτος, ὡς δὲ ὀνὸς καὶ γάλακτος.* *Bull. in 2. Tim. 2.*

*γὰρ γάλα, ὡς δὲ ὀνὸς καὶ γάλακτος, ὡς δὲ ὀνὸς καὶ γάλακτος.* <sup>c</sup> *1. Cor. 15.*  
hold of any member in the bodie, vnlesse speedie reme- <sup>d</sup> *2 Tim. 2. 17.*

die be found, it fretteth the flesh, blood, bones, neuer  
ceasing till the whole man be destroyed. Such is the  
negation, the denyall of the fundamentall and substan-  
tiall poynts in Religion, it will eate, it will frett and  
weare them all away, and so come to be at last simply  
vniuersall. <sup>e</sup> *As for vntio,*  
*Purgatory pe-*

And certainly I see not why the same may not also <sup>nance, confession,</sup>  
be applyed to many, who doe revolt to Antichristia- <sup>praying for the</sup>  
nisme, if all things else doe concur. For howsoeuer <sup>dead, &c. albeit</sup>  
they doe not reiect all manner of Religion, yet if they <sup>they who hold</sup>  
first, wilfully set vp the Popes supremacie, which doth <sup>them are not</sup>  
overturme the sole Head ship of Christ: secondly, if <sup>sound, yet vn-</sup>  
maintaine the blasphemous Masse to be a propitiatorie <sup>les a man hold</sup>  
sacrifice for sinne, which disanulleth the vertue of <sup>the other, hee</sup>  
Christis sacrifice: thirdly, if defend Iustification by <sup>is not to be</sup>  
workes, which doth overthrow the merit of Christis <sup>counted a Pa-</sup>  
obedience and death. (For <sup>e</sup> these are the three most <sup>pist: No more</sup>  
substantiall points of Popery, & whence a man is to be <sup>then each Hæ-</sup>  
denominated a Papist.) If (I say) they do wilfully defed <sup>retique is to be</sup>  
these impieties, and maliciously oppresse the contrarie <sup>counted an</sup>  
truths (as for ought we can discern some in *Q. Ma-* <sup>Arrian. For we</sup>  
*ries* dayes did) hauing beene heretofore well instructed <sup>know that he</sup>  
in the truth, and perswaded in their consciences that it <sup>onely is an Ar-</sup>  
was the truth. I see not how such can be excused from <sup>rian, who de-</sup>  
the sinne of which wee speake. For as *Sampson* by lea- <sup>nieth the con-</sup>  
ning against the maine pillars, did in effect leane against <sup>substance of</sup>  
all the rest. As *Dauid* by killing *Goliath*, did indeede <sup>the Sonne. So</sup>  
wound Popery. <sup>he is to be</sup>  
<sup>counted a Pa-</sup>  
<sup>pist who hold-</sup>  
<sup>eth these three</sup>  
<sup>poynts of</sup>  
<sup>wound Popery.</sup>

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wound the whole Armie. And as hee that vseth violence against the corner stone in the building, may fitly be said to ruinate the whole, yea, though hee should vnder-prop some other part of it: So, when a man doth wilfully, and maliciously oppose the fundamentall points, and grounds of the Gospell, not caring, nor respecting what absurdities doe follow vpon his assertion, though he may seeme to holde some points, yet indeed he doth oppose all, and so his Apostasie may iustly be sayd to be vniuersall. Even as the generation is sayd to be of the whole man, though the act be onely terminated in the bodie. But in this as in all the rest, I desire that my *Gerah* may be tryed by the *Shekel* of the Sanctuarie. I dare not enter into the seate of iudgement to censure, but onely desire to put this *Quare* to the Iudgement of the learned, that vpon due examination it may passe, as currant, or bee convinced of Imperfection.

*Voluntary.*

So readeth the New translation, farre better then the *Generab*, which hath willingly

Num. 15, 30. The word *ἐκβόλις* cometh of

*ἐκβόλιν*. *Dicitur*

*facere ἐκβόλιν* is quis sponte aliquid facit, sciens

prudensq; certo proposito, non co-

actus. Lex c. 1. *ἐκβόλις* *ἐκβόλις* *ἐκβόλις*

5. 2.

Onely one word of the definition remaineth, and so I shall end it. Not the least though the last, viz. *Voluntarie*. This is *apprime necessarium*, necessary with the first. It is such an Apostasie which proceedeth not from any constraint, or impulsion, but from the proper motion of the minde, a wilfull *Apostasie*. This word we gather out of *Paul*. *Heb.* 10. 26. *ἐκβόλις γὰρ ἀμασλευμένη*, &c. If mee sinne wilfully, *Scientes*, & *volentes*, wittingly, and willingly, of set purpose: the word answereth to that of *Moses*, & *Elata manu*, with an high hand. It implieth somewhat more then a simple and single will, it is rather a resolute wilfulnesse, a full resigning of that facultie to the performance of wicked designs. Saint *Peter* doth excellently explaine it, opposing it to necessitie, or constraint, *Not of constraint but willingly*, willingly wee say speaking of good things, but wilfully speaking of euill.

To vnderstand this more fully, let mee step into the pew of the Schoole men, and there reade the distincti-

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on betwixt *Voluntarie* and *Involuntary* actions.

*Voluntary* actions are those which are performed with the full consent of the will, both in respect of the use and exercise of the act, as also the specifying and determination of the act. Thus the will of man rightly informed, is carried to will and not to nill the glorie of God, and then specially to glorifie God in the obedience of this or that commandement. On the contrary nilleth euill, and specieth this act of nilling or refusing in the specialtie of *Murder*, *Adulterie*, &c.

*Involuntary* actions are such which proceede from simple and faultlesse<sup>k</sup> ignorance. Faultlesse ignorance is that which goeth before the will of the doer, and so is not voluntary. Such is that when a fact is done which could not be either foreseene or avoyded; an example whereof God himselfe putteth in his law, *Exod. 21. Dent. 19. 4.* The man that lopped the tree, and in the lopping his Axe head fell off and slue another, These two kind of actions are simply such: that simple voluntary, this simple involuntary. There is another kind of actions, which are in some respect voluntary, and in some respect involuntary, viz. where the will is hindred in the performance, executing, and effecting of the act, which is the second act of the will. For as for the first act, that is the use and exercise of the act either in willing or nilling, there can be no constraint or hindrance of the will: but still whatsoever it doth, it doth it willingly. Tye a man in an hundred chaines, yet cannot you hinder him from his will to goe, though he cannot put this will in practise.

Hence it followeth, that neither violence, nor feare, nor affected ignorance, doth alter the will in respect of the first act thereof, *Violence* may force the effect of the will, but not the act. As the man bound in chaines may bee hindred from going, and detayned in this place, but not hindred from willing to goe, nor constrained willingly to abide, Feare likewise may draw forth a con-

<sup>k</sup> Ignorantia tripliciter se habet ad actum voluntatis, Concomitantur, Consequenter, Antecedenter. Illa duo priora non causant involuntarium: Sed istud tertium causat involuntarium simpliciter. Aq. 12. q. 6. Art. 8.

<sup>l</sup> Voluntas est libera semper quoad exercitium actus, quamvis non semper quoad determinationem.

Aquin. 12. q. 10 Art. 2.

Et in q. 6. Art. 4. Impossibile est voluntati quoad

actum inmedium & elicium

violentiam inferri: sed quamvis ad actum imperatos ab actus suo impeditur potest.

<sup>m</sup> Actum imperatum ut ambulare: non actum inmedium ut velle ambulare.

Aq. 12. q. 6. Art. 4.

<sup>n</sup> Passiones animi non possunt cogere voluntatem, licet aliter moriantur inclinando affectum.

Aquin. 12. q. 5.

Art. 7. 2.



*simpliciter voluntarium est, sed involuntarium secundum quid, i. e. fit voluntarium in casu, ad evitandum malum quod timeatur. Aquin. ibid. Ignorantia consequens actum voluntatis. Aq. 12. q. 6. 8.*

sent while the man apprehendeth that to be evill which is not, and so desireth to shunne it, and when consent is yeelded, the will doth willingly will that which it wil- leth. Some call these actions mixt, partly willing, partly vnwilling; but indeed they are more<sup>o</sup> voluntary then involuntary, because the power of willing is free still to will or to nill, though the performance of the act in this particular is badly placed, Because the passion of feare doth apprehend the present Object to bee good, which indeed is evill. P Affected ignorance least of all can cause an Involuntary action, seeing that his ignorance is Vo- luntary. Man wilfully continuing in ignorance, and ei- ther neglecting or despising the meanes of knowledge, that so he may continue in the course of life which hee liketh.

From all this I gather, first, That affected ignorance is so farre from excusing a fault, that it doth rather aggravate the offence. Secondly, That neither feare, nor violence can altogether excuse men from blame in wil- ling evill, because the willingnesse of the will cannot be compelled, though indeed it may be much perswa- ded.

To apply this to our purpose. This *Apostasie* is called wilfull. 1. Because it proceedeth<sup>9</sup> from the inward be- ginning of willingnesse, from the immediate act of the will (*ab ipso velle*) the willing of the will it selfe. 2. It is free from violence, from feare, from ignorance, which are the causes that doe in any respect cause involunta- ry actions. Yet this doth not hinder, but that there may bee some incitation, some inclination, and stir- ring of the will by some externall Object.

As the *Scribes* and *Pharisees* were ambitious and loved the prayse of men; this inclined their will. *Judas* was covetous, a theefe, and the hope of gaine stirred his will. Yea this their<sup>1</sup> concupiscence and desire did make their action the more wilfull, *Aquinas* giveth the reason, be- cause, *A thing is said to be voluntary in that the will is car- ried*

<sup>1</sup> Aquin. 12. q. 6. Art. 7.

ryed to it, but by the concupiscence is the will inclined to will that which it desireth. And further he sayth, it is necessary to denominate an actiō willing that the beginning of it be inward. But it is not necessary that this inward beginning should be the first moover, not mooved by another. For not onely is the will mooved by the desire of good, and the chiefe end; but also it is often necessary that the first act of the will be stirred vp by some externall Obiect. Neither can any man say that the Apostasie of *Iudas*, the falling away of *Demas*, and the like, was not properly to bee termed wilfull, because there was some outward respect to mooue them: vnlesse also he will deny that *Adam* fell voluntarily, in whom there was an externall Obiect, and a forcible perswader to stirre vp the act of his will.

<sup>De ratione voluntarij est, quod principium ejus sit intra, sed non oportet, quod hoc intrinsecum principium sit primum mouens non motum ab alio. Aquin. 12. q. 9. Art. 1. 1.</sup>  
<sup>Non tantum ex appetitu boni & finis, ipsa voluntas mouetur sed necessarium est, ut ab exteriori obiecto, moueatur in suum primum actum.</sup>  
<sup>ibid.</sup>

Last of all, in *Saul*, *Iudas*, *Julian*, and the like, their action must needs be simply voluntary, in that they had time of Deliberation. For the Apprehension of good doth not worke so effectually vpon the will as doth the Apprehension of euill. And therefore those passions which doe apprehend good, doe not take away Election and Deliberation, but doe allow men sufficient time to thinke of all inconveniences, and giue them libertie to resolute whether they will doe so or no. Whereas those passions which doe apprehend euill, doe not so easily suffer a man to consult, and therefore if these cause not involuntary actions, much lesse doe the former.

Whereby you see the difference betwixt the fact of *Iudas*, and the fall of *Peter*. *Iudas* hath time to call his witts together, to consult with Reason, to deliberate with himselfe what hee will doe, to summe vp all inconveniences that may ensue, and thereupon proceedeth vpon full purpose and resolute intention. Whereas *Peter* hath no such respite, on the sudden hee must answer, and had no time to forethinke himselfe; For the feare of danger had so possessed him, that no place was

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left for Deliberation. Hitherto concerning the first  
 maine part of my Discourse, shewing what this sinne  
 against the holy Ghost is. Now let mee lead you  
a-long to the second, viz. Why it is so mor-  
 tall. Let not your patience fayle  
mee to the end.

(\*.\*)

*John Laughton his booke amen*

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The

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## The second Part.

*Why the sinne against the holy Ghost is so mortall?*



Or confirmation of this second point, though much might be said, yet it shall now be my care rather to select that which is most for the purpose, then to collect and heape together a multitude of matter, of which per-

haps some might say, and say truly, *Totum hoc est nāpepov καὶ ἀνεσώδιον*. This is besides the purpose. In brieft, I will reduce it to this Sillogisme.

*Prop.* That sinne which is without all hope of pardon and irremissible, is deadly and mortall. Even as that wound is said to be mortall, which is incurable, and past all helpe of Chirurgery.

*Assumption.* Such is this our sinne, irremissible, and without all hope of pardon, and therefore mortall.

*Plinius<sup>a</sup> Secundus* in one of his Epistles affirmeth it to be the office of an Author *ut titulum legat*, to read the title of his Booke, and often to aske himselfe, what hee hath begun to handle knowing this, that if he keepe him to his matter, he cannot be tedious, though he may be long. Certainly his observation is good and worthie to be remembred, not onely of a Writer, but also of an Oratour, of an Auditor. Of an Oratour, least he abuse his Auditory. Of an Auditor least his censure seeme rather to proceed from the rashnesse of a Caviller, then from the judgement of an vnderstanding hearer.

<sup>a</sup> *Plin. Epist. lib. 6. Epist. 9.*

Wherefore as in the handling of the former Part, raised all my matter from the definition præfixed, and reduced the words of the definition to certaine heads, that so still I might reade my Title, and you might see what I was in doing: So, here in this second Part, that both you and I may still finde our selues, this shall bee the Title, that wee must often reade, viz. *The assumption of the former Sillogisme*. For I hope that in proving this our sinne to be irremissible, I shall draw each one to conclude with me, *That it is mortall*. The irremissibilitie stands then to bee confirmed by the rule of Faith, which is Scripture, by the guide of action which is reason.

Scripture.

<sup>b</sup> Mat. 12. 32.

For Scripture, let vs first scanne that which the Evangelists haue set downe. <sup>b</sup> *Mathew sayth. It shall not be forgiven, neither in this world, nor in the world to come. Neither in this world in foro conscientie in the Court of conscience, God speaking peace to our consciences: Nor in the world to come in foro iudicii, in the last judgement. Neither in this world per solutionem ministerij by the ministry of the word, loosing vpon earth. Nor in the world to come per approbationem Christi, by the approbation of Christ, loosing that in heaven which was loosed vpon earth by the ministry. The which phrase of Mathew is expounded by Marke<sup>c</sup> Non in aeternum, it shall never be forgiven, in the same sence that Peter sayth, <sup>d</sup> Non in aeternum lavabis: id est, nunquam. Thou shalt never wash my feete. Or else to mend the example because <sup>e</sup> Bellarmine doth carpe at that of Peter in the same sence in which Christ vseth the phrase to the woman of Samaria, John 4. speaking of the water that hee would haue given her, & <sup>f</sup> μή διψήσῃ τις ἔτι ἄνωγα, He shall never thirst, id est, neither in this world nor in the world to come, that so the similitude may to satisfie Bellarmine runne on foure feete, and agree in terminis.*

<sup>c</sup> Mar. 3. 29.

<sup>d</sup> Ioh. 13. 8.

<sup>e</sup> Marcus non

accepit vocem

αἰς αἰῶνα

eodem sensu quo

Petrus siquidem

inepte dixisset

Petrus, Non la-

uabis mihi neq;

in hoc seculo neq;

in futuro: quia

pedes non lauau-

tur in futuro.

Sed non inepte

hoc in loco domi-

nus. Non remit-

etur, & c. Belli:

li. 1. de Purgat.

cap. 4.

<sup>f</sup> Luke 12. 10.

And marke I pray you the concordance of the three Evangelistes Luke<sup>f</sup> sayth plainly *Non remittetur: It shall*

shall not be forgiven, Marke sayth *Non in aeternum, nec*  
*forgiven. Mathew. Neq; in hoc seculo &c.* Neither in  
 this world, nor in the world to come. So that whether we  
 begin with *Mathew* and expound him by *Marke*, and  
*Marke* by *Luke*, or (*vice versa*) begin with *Luke* and en-  
 crease his negative by *Marke*, and amplifie that of *Mark*  
 by *Mathew*, all is one in substance. Indeepe heere is  
 the difference, that *Mathew* to cut off all hope of par-  
 don, and to shut this sinne perpetually from remission,  
 vseth this distribution of time. And certainly not  
 without iust cause; For as God, when he charged *Laban*  
 to vse no meanes to bring *Iacob* backe againe, least  
*Laban* might thinke it lawfull to vse fayre meanes though  
 not fowle, did vse a distribution of the thinges *neither*  
 good nor euill: As *Moses* after the explication of the  
 Law addeth *Thou shalt not turne aside (id est) no whether,*  
 but least they might suppose it not amisse to turne to the  
 right hand, though not to the left, to embrace super-  
 stition though not wickednesse: he vseth the partition  
 of places, *Neq; ad dextram, neq; ad sinistram.* Neither to  
 the right hand: As *Paul* hauing set forth the effect of  
 the Gospell, that it is *Potentia Dei ad salutem cuius cre-*  
*denti.* The power of God to saluation to euery one that  
 beleeueth: least the Iewes might dreame of some pre-  
 rogatiue doth distribute the persons, & *Iudaeo & Græco*  
 both to the Iewe and the Greeke: So in this place least  
 some might thinke (as did *Origen* afterwards) that this  
 sin (as all other sins) might be remitted, though not in  
 this life, yet *post nouissimum iudicium multis voluminibus*  
*seculorum* after many revolutions of future ages: there-  
 fore doth *Mathew* vse this distribution of times. Nei-  
 ther in this world, nor in the world to come.

*Neq; blanditjs  
 neq; asperitate  
 cum revocare  
 nititor: Ideo La-  
 ban huius rei  
 nullam mentio-  
 nem facit, ab  
 omni tamen col-  
 loquio non absti-  
 net. Annotat.  
 Tremell.*

*Deut. 5. 32.  
 Rom. 1. 16.*

*Sic Beda in  
 Mar. 3. & Ra-  
 banus, et ex Ra-  
 bani commenta-  
 rio Aquinas in  
 Aurea catena.*

Paſſe wee from the Gospell to the Epistles *Heb. 6. 4. 5*  
*ἀδύνατον γάρ, &c.* It is impossible &c. He sayth not (as  
 doe the Iesuits) it is difficult and very hard, but plainly  
 impossible. Neither saith hee to renew them to baptisme,  
 or to make them pertakers of a second Baptisme, but to



*renewe them againe to Repentance.* Or that they should be renewed againe by Repentance. Repentance (Lay) not Baptisme. For what absurdity is it for our Rhemists to confound Repentance with Baptisme. Or if some of the Ancients did so vnderstand it, did they not by denying Baptisme, the Sacrament of Remission, deny also Remission? Or if the Apostle meane that this sinne of Apostasie doth exclude from a second Baptisme: wherein shall it differ from other sinnes, vntill other sinnes may allow a man a second Baptisme vpon his Repentance which were ridiculous?

Againe, marke what the same Apostle addeth, *Heb. 10. 26. Thereremaineth no more sacrifice for sinne*: The Sacrifices of the old Law were effectual in their time to the expiation of sinne, if ioyned with faith. Since they were abolished, the Sacrifice of Christs death is effectual: But if this also be despised, this being the last, there is no more Sacrifice for sinne, and yet without Sacrifice, no remission of sinne.

This is the tenor of the sacred Scripture, thus doth the spirit speake to the Churches, and they who are of God, doe acknowledge the voice of the Spirit. Wherefore if the Papists will expound *cannot be forgiven*, by *can be forgiven*: *Never by one day*, *Neither, in this world, nor in the world to come*, by *both in this world and in the world to come*, *Impossible by possible, though difficult*, *Repentance by Baptisme*, and the like: Certainly it is reason that they shew some authoritie that they haue, thus to expound the Scripture, and to warrant their licentious interpretations, else when we reade such glosses, wee shall imagine that we heare not men, but Bellicies speake, which haue sworn to defend their erroneous positions, whatsoeuer become of the truth of the Scriptures. Yea if this may bee allowed, what euidence of words can there be found, whereby the truth shall bee able to defend her selfe against vntruth and heresie?

*We haue heard the euidence of Scripture, let vs also heare*

heare the witnesse of Reason. And first, if you please, the reasons alledged by the Schoole-men.

The sinne against the holy-Ghost is irremissible, saith Reason.

*Aquinas*. First, eyther because it is finall impenitency, and after this life is no repentance, and no Remission: and that sinne which is not remitted here, is neuer dimitted hereafter, according to the saying of *Damasene*,  
<sup>1</sup> Aquin. 22. q. 14. Art. 3. & 22. q. 118 Art. 5. 3.

which yet is somewhat too slack. *All mortall finnes whether great or small* (he should haue excepted this our sinne) *are remissible before death, but after death are irremissible and remaine for euer.* Secondly, or Irremissible, *Ex parte contemptus*, because it contempteth the mercy of God, and reiecteth that by which man might obtaine pardon. Thirdly, Or else because it deserueth to haue no pardon, as being a sinne of certaine and wilfull malice, for which cause it can haue none: Whereas finnes of infirmity and ignorance may seeme to deserue some hope of pardon. Thus *Aquinas* very well, if we bee favorable in his censure, he hath another reason why it is called Irremissible, but indeede that halteth, viz. *Because*  
<sup>m</sup> Omnia peccata mortalia sine magna sine parua, ante mortem sunt remissibilia post mortem vero irremissibilia & perpetua. Aquin. ex Damasc.

it is not easily remitted. But here I pray you take notice of the mistery of Iniquity: Whereas the other expositions of Irremissible might haue beene allowed, the Iesuites eyther refuse them, or stick not to them; but to this, the worst, the weakest they adhere, they cleaue, this they allow of, & approue it: Why I know not, but I heleeu for some such reason as moued them, among all the sixe aboue mentioned species of this our sinne, especially to choose out Impenitency: viz. the same that the fawning Parasite, in the Poet gaue for his good memory, *Offa me monet*, his belly was his Register. So certainly their belly, their gaines was the chiefe cause: For what thinke you is meant by Impenitency? Perhaps, you would thinke, the reiecting of Gods grace, that might bring him to Repentance: No no, It is a wilfull contempt of the Sacrament of Penance, obstinately refusing absolution by the Churches Ministry, as the

Aquin. part. 3 q. 86. Art. 1.

Plant. in Mil. glor. Act. 1.

Rhem. Test. in Mat. 12.



## The sinne vnto Death.

mists doe define it. Now who seeth not, that if this bee Impenitency, and Impenitency the sinne against the holy Ghost, and the sinne against the holy Ghost, a sinne vnto death; what a strong and inexpugnable ground here is for Popish Penance? The same is there herefor Commutation of Penance, for if this sinne be remissible, but not *de facile*, easily, then must there come a good round portion to the Priest for a gentle Commutation. Some such reason as this, I guesse moued the holy Fathers of Thrife, to magnifie this exposition that *Aquinas* giueth of Irremissible, or else this: As one well obserueth in their handling of *Mat. 12.* they follow *S. Augustine* walking alone, rather then *Hillary*, *Ierome*, *Chrysostome* and other, for what reason he knoweth not, vnlesse it be for that, here, *Augustine* went farthest from the words and sence of the Scripture: So I may say here, I see not why this should please them better than the other, vnlesse it be for that it goeth farthest from the words and sence of the holy Scripture.

But to let these passe, come we to those Reasons which more Orthodoxall writers will afford vs, the which for my memories sake I will reduce to three heads. Some are drawne from the *Object*. Some from the *Nature*. Some from the *Punishment* of this sinne. The *Object* against which this sinne doth bend it selfe, is externally, the Gospel: Internally, the spirit of Grace, that worketh by the Gospel.

*Gospel.*

First then it being a sinne against the Gospel it must needes be Irremissible: For, what is the Gospel but the word of Grace, the ministration of Life, declaring vnto man (in himselfe lost) a way by which he may returne to his former estate of Grace and Glory. Now so long as there is not the knowledg of the Mediator, and of this meanes of recovery, the words of the Lord haue place. *¶ Shall they fall, and not arise? Shall they turne away, and not turne againe?* But when once the meanes of recovery by the Gospel is neglected, contemned,



temned, and despised, then is there no place for remission: So long as there is not the knowledge of the Mediator, it seemeth impossible that the creature should Irrecoverably fall from the Creator.

And herein certainly is there one maine difference, betwixt the fall of *Adam*, and the fall of the Angels. *Adam* fell by misperswasion, being deceiued by the lying suggestion of the spirit of error: ' But the Angels ' Dr. Field of the Church li. 1. cap. 3. being intellectuall spirits, dwelling in heavenly places, in the presence of God, and light of his countenance, could not sinne by error or misperswasion, but of purposed malice, which is the sinne against the holy Ghost, and is Irremissible. *Adam* falling from the knowledge of the Law, fell recoverably: They falling from the knowledge of the Gospell, fell Irrecoverably: For vnderstanding of this, I præsuppose, that God did signifie to the Angels these points at once. First, that their Righteousnesse consisted in their Obedience. Secondly, that the acceptance of their obedience should be through Christ. Christ, I say, who in fulnesse of time was to be incarnate, and to take, not the nature of Angels, but of man, and by the personall vnion of the two natures in his one person, lift vp the humanitie above the nature of Angels, and so remayning one indiuidual person, to be the head of the Church. Thirdly, that from this person should be expected, all good whatsoever, so that what good soeuer the creature was to receiue, they were to receiue it from God only, in the name of this mediator, this being the summe of the Gospell, no doubt, was deliuered to them, and so in a manner the whole will and counsell of God, both of Law and Gospell, and that by a shorter and neerer way than man is capable of; they hauing the fulnesse of intellectuall light, so that when they take view of any thing, they see all that pertaineth to it, whereas man findeth but one thing after another. This doctrine of the Gospell being manifested to them, the deuills reiecte

Field ibidem.  
Peccatum Angelorum illud cum primis esse videtur, quod in veritate Evangelij de Christo iam inde ab initio illis proposita acquirere noluerunt: atque ita noluerunt, ut manerent potius suam primam originem suamque celestem domicilium deserere, quam illi veritati subscribere. Zanch lib. 4. de Operib. deica. 2.

it, partly puffed vp with pride, in respect of the excellency of their owne nature, scorning to be accepted in any but themselues; partly enuying to great glory to the nature of man, disdayning to bee subiect to Christ, as man, and to stand obliged to him for all benefits; altogether refused to be obedient to this ordinance of God, and so refused as that they chose rather to leaue their first estate, and their heavenly habitation, than to agree and subscribe, and submit themselues, to this aternall and immutable decree of God. And which is yet more plaine to manifest their sinne, to be the sinne against the holy Ghost: They fell, hauing receiued the knowledg of the whole worke of the three persons, for, and vnto the Angels. First, of God the Father, creating and giuing a Law, and taking exception against their disobedience. Secondly, of God the Sonne, in whom only stood reconciliation and acceptance, through his obedience, more worth and honorable to God the Father, than that of all the creatures, both Angels and men. Thirdly, of God the holy Ghost, by whose power and grace only, is possibility for any creature, man or Angell, to stand or recouer. This in modesty may we beleeue to haue beene the fall of Angels, whose sinne is Irremissible as is this our sinne in man, because it is an Apostasie from the Gospell.

*Spirit.*

Secondly, as against the Gospell, so against the Spirit, which worketh grace by the Gospell. The Schoolemen said not nothing, in alcribing *Power* to the Father, *Knowledge* to the Sonne, and *Grace* to the holy Ghost. Against the Father men sinne of infirmitie, against the Sonne of Ignorance, and these two are remissible. But against the holy Ghost men sinne of malice, and this is irremissible. But I would rather haue said thus: That in regard these men sinne against the spirit (*id est*, the proper effect and worke of the spirit in them) their sinne must needs be *irremissible*, because there is not another person in the Trinitie, whereby they might receiue  
grace,



grace, and arise to Repentance: For God the Father bestowed Innocencie and righteoulnesse vpon the creature at the first, by which he might liue. This being lost, God the sonne came to repaire it, and to restore vs to our former estate, and he indeed paid the price of our redemption. But man being in the state of nature could haue no benefit by it. Then came the holy Ghost and regenerated and quickened man, and taught him what Christ had done for him, what is the vertue of his death and passion, yea, the spirit also applieth the blood of Christ, and by it washeth and purifieth the heart of man, and so sanctifieth both body and soule. Hitherto you see how still as man profiteth not by the former grace, there is yet another person in the Trinitie who by a second worke can make the first effectuell. But now, when it is come to this, that the worke of the spirit is resisted, and impugned, so that these three persons haue giuen him over, there is none other meanes for him to recover. For to whom should hee goe when these forsake him? Where may he finde a Phisitian, if these conclude his wound is incurable?

Where are you all you grand Imposters of the world? You strict defenders of the Intercession of Saints and Angels; Now come forth and helpe. Here, here is place for the Indulgences of your Popes, the merits of your Saints, the intercession of your Angels. Here is a man forsaken of God, out of all hope of heauen, can you now cure him? If there be any Deity in your Saints, any Divinitie in your Angels, any hope, any helpe, any merit, any mercy, any vertue, any power, now let them shew it; Let them recouer this forlorne man out of the gulfes of hell, restore him to his former estate of grace: reforme his will, cure his affections, renew his minde, create a right spirit within him, in a word vendicate him from everlasting perdition, and destruction. Oh! miserable comforters are you all: here, where there is need of helpe you doe forsake, there, where there is no



\* *Lipsius* distingueth betwixt *Miseratio* and *Misericordia*.

need you promise it largely: No, no, this mans estate is wretched, though not lamentable,\* miserable though not pittifull. He hath forsaken God, refused heaven, to hell he must, there to be tormented so long as God shall liue for ever, for ever.

Thus much for the Reasons drawne from the Object: The nature also of this sinne is such, that it refuseth, repugneth all pardon, as which doth indeede 1. *wittingly*, 2. *wilfully*, 3. *maliciously*, 4. *totally* fall from the profession of godlinesse.

*Wittingly.*

\* *Meminerimus hic tantum agi de communi natura luce &c. Calv. in Ioh. 1.9* So also *Masculus ibid. Omnes homines illuminantur luce qua vocant natura, qua ratio est & intelligendi vis. &c.*

God hauing created man, ordained in his soule two principall faculties to be the guides of his life, the conducters of his actions: *viz.* the Vnderstanding and the Will. The vnderstanding he furnished with knowledge of the will of his creator in heauenly things. This knowledge being lost in *Adam*, was repaired againe by Christ, who is the light that lighteth euery one that cometh into the world by the\* light of nature: and the Sonne of Righteousnesse shining in our hearts by the light of grace: by whose spirit we are ledde into all truth, and thereby are inlightened in the vnderstanding to discern both good and euill. This is the grace which of God we haue receiued: and receiued to this end (questionlesse) that the abundance of knowledge should worke effectually in vs, in turning vs from all iniquity, and should teach vs to deny all vngodlinesse, & worldly lusts. Wherefore if wee doe wittingly put out this light, extinguish this knowledge, quench the spirit, and hauing the key of knowledge, doe yet shut vp heauen gate against our selues: if we know our Masters will and doe it not: if we know the light and therefore hate it, see the plague and runne into it. What remedie can there be? What hope of pardon, or of remission? Had we not seene, we had had no sinne, but now that wee see, our sinne remaineth: It had bin better not to haue knowne the way of righteousness, then after knowledge to turne from the holy Commandement. Better

saith

saith Peter, id est, lesse punishable by farre. Affected ignorance is very lyable to the curse of God, but witting reiection of knowledge once receiued is abominable. If we sinne μετὰ τὸ λᾶβειν ἢ ἐπίγνωσιν after the knowledge and acknowledging of the truth, there remaineth no more sacrifice for sinne.

As they are destitute of pardon, because wittingly *Wilfully* they sinne, so also because wilfully. The will of man (the other principall facultie in mans soule) was endued with freedome, that so it might freely worke: and following the direction and guidance of the vnderstanding might apply it selfe to embrace and choose the good, and to eschew and refuse the euill. The strength of this indeed was overthrowne by Adams fall, but it being much renewed by Christ, serueth to the same end still. Wherefore when men doe wilfully and of set purpose, turne aside and sinne, not of infirmitie, but of peevishnesse, who can helpe them? If the Patient bee willing to be cured, the Physitian may by his skill doe much: But if he be froward, perverse, wilfull, obstinate, and will not be healed, there may be balme in Gilead, and Physitians there, but yet the wound will not bee recovered. \* Who can cure him that refuseth to be cured? Certainly the Physitians that enterprise this *Inuitum qui seruat idem facit* must returne the complaint of the Prophet, *We would occidit occidit.* *hauē cured Babel, and shee would not be cured, forsake her,* *Hor.* *Ecce. 31. 9.* *for her indgement is come up to heaven, and is lifted up to the clouds.*

It is worth the noting, that in the Law there was no Sanctuary for wilfull murderers. Neither in the Gospell is there any pardon for wilfull Apostataes. It is the word of the Lord, and it will be found true, \* *If yee* *Le. 26. 23. 24.* *walke stubbornly against me, I will walke stubbornly against you.* And that of the Psalmist, \* *With the froward thou* *Psal. 18. 27.* *wilt deale frowardly.* You haue seene a stubborne sonne, and a severe father, (as it were) striving for the victory. The father scourgeth him for his fault, the sonne



he striveth, struggleth, roareth, sobbeth, snubbeth, and ready he is to burst for anger. The father then groweth angry, and to him againe, and layeth on torer & fiercer yet will not the varlet yeeld; stubborne still, stomackfull, fretting, vexing, no father, no mother, no blessing, no submission: What should the father now doe? Must he now let him carry it away? Certainly it is not the best: No, he is resolved either to breake this his stomacke, or teare away this rebellious flesh, discover the sinnewes, let him bloud; now he is growne resolute, and there is no mercy with him, no compassion, his mother may not intreate, nor his friends begge his pardon: No, since he hath begun to walke stubbornly against his father, his father will walke stubbornly against him. And deservedly. So is it here: This perverse, peevish, stubborne, obstinate wilfullnesse maketh the sinne to be Irremissible.

*Maliciously.*

<sup>b</sup> *Aquinas* compareth them to the naturall inclination in liue-les things, called *Sympathie* and *Antipathie*. 1. 2. 4. 29. 1.  
<sup>c</sup> *Odium est in-venata ira.*  
*See ed. loc. com.*

Neither is there a fault onely in the will but also in the actions, which addeth more fuell to the fire prepared for the punishment of this sinne. The propensitie & pronenesse in mans nature to moue forward toward his end, God placed in the will, and this his will hee furnished with divers affections, as the <sup>b</sup> Instruments of the soule either to cleave to the good or to refuse the evill. Among the rest there is the affection of delight, the continuance of which engendreth loue of Good by which the soule indissolubly cleaueth to the same: On the contrary is the affection of anger, the continuance of which bringeth forth <sup>c</sup> hatred, by which the soule is irreconciliably separated from the evill. This hatred therefore is an affection in it selfe like to the planet *Mercury*, neither good nor bad, but according to the Obiect: There is an hatred good and just, *viz.* which is bent against evill, and this is the right vse of the affection. There is an hatred wicked, and vniust, *viz.* when men hate that which is good: and this continueth not long but it bringeth forth malice. The which is bad enough where  
least



(least of all) euill; so the more excellent that the good is which it opposeth, the more exorbitant is it and abominable. When as therefore the affection that should keepe vs from euill, is perverted to keep vs from good: When this peruerterd affection is directed, nay, vomited forth against God, his Church, his truth, his seruants, those that professe the name of Iesus: how wicked, how pestilent is this alienation? What hope of pardon can there be to such a one? Or which way might one deuise to cure him? Though the disease be dangerous, yet if the Patient be willing to be healed, haue an affectionate loue to his Physitian, there may bee some hope: But when hee groweth to be peevish, loatheth his foode, quarrels with his friends, hateth his Physitian, resisteth his Physicke, who can helpe it if he goe to his graue, & that speedily? So here, when man growes to this passe that he crucifieth againe the sonne of God, trampleth vnder-foote the bloud of the new Testament, doth despite to the spirit of grace, and thus professeth himselfe an open enemy, and aduersary: What can remaine, but a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries?

Lastly, this sinne commeth to be irremissible, in that *Totally*. it is a *totall and vniuersall Apostasie*. <sup>d</sup> *Nebuchadnezzars* <sup>d</sup> *Dan. 4. 15:* tree might yet flourish againe: for the roote was left in the earth. <sup>e</sup> *Entichus* fell from the third loft, yet there <sup>e</sup> *Act. 10. 10.* was hope: for his life was in him. <sup>f</sup> The Travailler was <sup>f</sup> *Luke 10. 30.* fore wounded, yet recovered, how so? They left him but halfe dead. So though *Dauid* fall by adultery, *Salomon* by Idolatry, *Peter* by denyall, yet there is hope of recovery: the roote remaineth, the life is not quite gone, his seede remaineth in them. But <sup>g</sup> *Iudes trees* <sup>g</sup> *Iud. ver. 12.* are past recovery: why so? They were twise dead and plucked vp by the rootes. *Daniels* <sup>h</sup> *accusers* were incu- <sup>h</sup> *Dan. 6. 24.* rable. For why? the Lyons brake all their bones or euer they came at the ground of the den. <sup>i</sup> *Asahells wound* <sup>i</sup> *2. Sam. 2. 23:* was past all Chirurgery, for *Abner* smote him vnder the

5st ribbe, namely, whereas the liuely parts lye. So when the fall is totall, that vtterly decayeth the life and brings in death, what hope can there be of Remedie?

Some there are, which make a nice distinction betwixt Totall and Finall recidivation: and I deny not, but the termes are different: but experience teacheth, and the Scripture confirmeth, that in substance they are not much different. For where there is a Totall, there is also a finall losse of grace. Witnesse the euill Angels who hauing once totally lost their grace, haue lost it for euer. Witnesse *Adam*, who hauing once lost *Originall righteousness* totally, lost it also finally: God indeede doth sanctifie particular persons, but not the *Humane nature* in generall any more. And the reasons drawne from the nature of this sinne, proue it to be Irremissible and consequently mortall.

You haue heard the nature of the sinne which proueth it to be irrecoverable. Now turne your eyes and behold the punishment of it, likewise confirming the irremissibilitie of it. Not the plenary penalty of it, but the preparatiue; not that which hereafter is to be expected, but some of that which in this life is executed and inflicted: So much of it I meane as conducteth to this end, to proue it to be Irremissible.

Deprived of  
the Churches  
prayers.

Wherein first cometh to be considered, that God deprieth them of the Churches prayers. He will not haue such prayed for, and therefore their sin must needs be *Irremissible*. Frame the Argument thus. They who sinning may not be partakers of the Churches prayers, are without all hope of pardon. Such are our Apostataes (*ergo*). The proposition is manifest. For to what cause should they be denyed the Churches prayers, which are many times a meanes to worke repentance in men, and to procure pardon for them, but onely because God doth not intend to haue any mercy on them? Why is *Jeremy* forbidden to pray for the people, but because the Lord had an entention not to heare him, but.

<sup>a</sup> Jer. 7. 16.  
& 11. 14. &  
cap. 14. 11.



but to consume them vtterly ? The *Prayer of a<sup>1</sup> faithfull<sup>1</sup> Iam.* 5.16. *man anaileth much if it be feruent* ; witnesse *Moses* praying for the people, and *Eliab* against them : And therefore the Lord in this point dealeth as a King vseth to doe, that knoweth his owne mercifull nature, hauing determined to cut of such a rebell, doth withall forbid the prayers of all such, who might intercede for him, least perhaps their importunacy might mooue him to mercie.

The *Assumption* also is as cleare, for notwithstanding the false Interpretation of the Iesuits, yet it hath beene prooued before that these words of *S. Iohn*, *I say not that thou shouldest pray for it*, are a direct prohibition, interdicting and forbidding any prayers to be made for him that sinneth vnto death. So also we readeth that the Lord did<sup>m</sup> reprove *Samuell* for mourning for *Saul*, whom <sup>m</sup> 1 Sam. 16. 1. the Lord had reiected, intimating that we ought not to shew our selues more pitifull than God, nor to mourne for them whom the Lord hath reiected. Neither doe I reade any prayer, either by *Samuell* or *Dauid*, after that time, conceiued for *Saul*. Lastly, our Sauiour in his prayer doth except *Iudas* the sonne of perdition.

Neyther is this all: But as they may not pray for such, *Imprecation.* so also do they pray against them : Thus haue holy men of God heretofore, being stirred with zeale, for Gods glory, deuowed and accursed the wicked and malicious enemies of the Church. Thus *Dauid* many times : Let<sup>m</sup> Psal. 69. 22. vs obserue his vehemency, <sup>n</sup> *Let their Table bee a snare*, 29. &c. id est. ° All their delights, whatsoeuer was ordayned ° *Omnes eorum deliciae*, so (bry- to make their liues comfortable. *Let their eyes be blinded* <sup>p</sup> id est. *sofcome.* and bow downe their backs, <sup>p</sup> id est. Take away both iudge- <sup>r</sup> *Priva eos ratione & intellectu* ment : blinde their vnderstandings : take away their power and strength. *Poure out thine anger vpon them*, &c. <sup>r</sup> *gentia : deinde enerva eorum vires, ut prorsus inutiles sint ad omnem afflictionem.* Not a small sprinkling, but the full viols of thy wrath, make them to drinke the dregs thereof ; neyther let it end in them, but redound to their posterity, to blot out the memoriall of them. *Let their habitation be void*, &c. <sup>nem.</sup> Calv. in Psal. 69.



*¶ Vt Deus spiri-  
tu suo eos desti-  
tuens conijciat in  
sensum reprobū:  
ne vnquā ad re-  
suscitandū aspi-  
rent.*

*¶ Affice eos a-  
terna pena, quā  
si alteram super  
addens alteri.  
Trem. Annot. in  
Psal. 69.*

*¶ Thus quoted  
by Dr. Willel in  
his Hexapla vpon  
the Romans.  
viz. in cap.*

*¶ Aug de Serm.  
Dom. in mente  
lib. 1.*

*¶ 1 Cor. 16. 22.*

*¶ 2 King. 2. 24.  
¶ Acts. 13. 10.  
x1.*

Yea, he proceedeth, *Adde iniquitie to their iniquitie, id est:* cast them into a Reprobate sence, that they neuer may come to Repentance, as *P Calvin* expoundeth it. Let their iniquity bee increased more and more, that so it may plainly be perceiued that they are of the reprobate. *Geneuenses.* Or else as *Tremellius*, reads, *¶ Adde punishment to their punishment, id est:* Hauing pursued them with temporall punishments in this life, prosecute them also with eternall in the life to come. *Blot them out of the booke of Life, and let them not be numbred with the Righteous, id est.* Howsoeuer by their profession hitherto they haue seemed to be written in the booke of Life, and haue beene counted among the Righteous, as members of the Church: Yet since their wickednesse is growne to that height, that they persecute him whom thou hast smitten, let them now be knowne as Reprobates, and exterminated and banish'd out of thy Church: That it may plainly be perceiued, that they haue neither part, nor porcion, nor inheritance among the Saints. Thus you see how he doth Anathematize and curse the obstinate impænitent and malicious persecutors of the Church: *Anathematize* (I say) not pray for them, as *Origen* would haue it, nor meere prophecy of what should befall: as *Augustine*, but smite them with a curse; and well he might, it being Gods cause, himselfe being directed to it, by an extraordinary and prophetical Spirit, and they being the professed enemies of God.

Thus *Paul* *¶ If any man loue not the Lord Iesus, id est.* hateth, execrateth, blasphemeth, which is the sinne against the holy Ghost, *Let him be Anathema, Maranatha*, accursed for euer, euen till the Lord Iesus come from heauen with flaming fire to render vengeance, to deuoure the aduersaries.

These are generall, for particular imprecations, besides the example of *Elisha* *¶ cursing the children*, and *Paul* doing the like to *¶ Elymas the forcerer*, there is

*Psal.*

*Psal. 109.* where *David* doth most bitterly devowe and curse his enemy, whether it were *Doeg* or *Saul*, or some other once-familiar friend. And *Paul* speaking of *Alexander* the copper-smith, who was one of our Apostata's, addeth *The Lord reward him according to his workes*: Yea, and for the safety of the Church, he proceedeth to excommunication of him: *Whom I have deliuered to Sathan.* *The Ecclesiasticall Histories* doe record, that diuers in the primitiue Church, did pray against *Julian* the Apostata, applying the Psalmes of *David* against him and his Idolatry, and after his fall, the Church of Antioch made feasts of ioy, reioycing greatly ouer him, and mocking and deluding his followers and adherents: *Where are thine auguries o foolish* *Maximus*, God and his Christ at length hath overcome.

*1<sup>a</sup> Tim. 4. 14.*

*1<sup>a</sup> Tim. 1. 10.*

*Theod. hist. lib.*

*3. cap. 19.*

*Πῆ σὺ τα  
μαύρεα, μὴ  
ξίμει μῶρε, νί-  
κησεν θεὸς καὶ ὁ  
Χρῖστος αὐτῶν.*

*Theod. hist. lib.*

*3. cap. 27.*

Neyther are we to suppose that these are left to vs only, as matters of History, monuments of Antiquity: But certainly for matter of imitation, alwaies provided that we warily and carefully, haue respect vnto those things which are to be obserued in Imprecation. Now that we may be true imitators of *David*, and so lawfully apply the Psalmes of Imprecation, we must saith *Caluin* *induere personam Christi*, Put on the person of Christ, *id est* deale in his cause: For, so shall we finde, that, still when *David* commeth to Imprecation, he was, First, not carried away with an immoderate carnall affection. Secondly, nor handled his owne cause. Thirdly, nor was inflamed with inconsiderate and rash zeale. So must we doe.

*Caluin comens  
in Psal.*

In the practise of Anathematizing, and Imprecation, what is to be there must be obserued: First, *The person accursing*, that obserued in he be a man of knowledge, wisdom, and discretion; *Imprecation.* that so he may wisely vnderstand the condition of the person to be accursed, the spirit that moueth him, the end which he propoundeth to himselfe, and the time when he is to doe or not to doe it. Secondly, *The per-*



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*son accursed*, that he be such an one of whom (besids that he is a publique, and no priuate enemy) there is no hope of amendment, intractable, incorrigible, yea a professed enemy to God, & all goodnes. Thirdly, *The spirit by which he is led*. Not of a priuate passion; not led away with carnall affection, but with a single eye, not hating the person, but iudging and misliking the wicked practises of such, by whom God is dishonored: In a word it must be the spirit of *Prudence*, to distinguish betwixt the curable and the incurable: Of *Uprightnesse*, to sequester and separate his affections from his owne priuate cause: Of *Moderation*, to compose the minde to patience meekenesse and toleration. Fourthly, *The end which one propoundeth to himselfe*, which must not bee the desire of reuenge; but the zeale for Gods glory, which hee seeth to bee trodden downe vnder foote.

<sup>d</sup> For I meane the curse which is vsed to cut off, not to cure. Sometime the Church doth smite with the curse, but yet that the Spirit may be saued in the day of the Lord.

Sometime it accurseth with a small curse vnto cutting off the parties delinquent.

\* Mentioned by Calvin in his Comment in Psal. 109, 6.

Fiftly, the time, viz. After<sup>d</sup> that all meanes of recouery and amendment being vsed, yet none amendment followeth, but rather euill men wax worse and worse, so that there is good cause to beleue that the party is incorrigible; yea, and giuen vp to a Reprobate sence. Adde to this that the houre of death, is no fit nor seasonable houre to vse Imprecation, though the cause be iust. Christ vpon the Crosse, prayed for his enemies, and Stephen for his persecutors, neyther of them at that time vsed Imprecation.

To shut vp this point, since now the gift of discerning spirits, which was in the Apostolicall Church, is gone, and men haue their zeale mingled with much choller, stomacke, anger and hatred, therefore it is good: First, to vse only a generall forme of Imprecation containd in the Scripture, against all incurable enemies, and so leaue the application of it to God, whose hand will find out all those who hate him; and not as the custome of the \* Franciscan Friars, who for a peece of money, doe in the behalfe of the Doner, apply the 109. Psalme, against any one whatsoeuer, yea, for the Mother against the



the Sonne. Secondly, In our mentall application still to pray with a condition, if they be incurable, and these are the Lawes of Imprecation.

As God depriveth them of the Churches prayers, and *Obdetracion* stirreth vp the zeale of his seruants to pray against them: So doth he also giue them vp to hardnesse of heart, in iudgement, hardening their hearts against all meanes of recouery; so that they had rather bee in that estate in which they are, then to come out of it by such meanes: confirming in them that opinion which once was in *Naaman*. Are not *Abanah* and *Phaphar* riuers of *Damascus*, &c. So these, is there none other Riuer to wash my soule, but the blood of Christ: *Pereat Anima*, rather perish for euer then subscribe to that: Or if not thus in words, yet their heart will not suffer them to pant after the Riuers of Comfort; no hope they haue, none can they haue, none do they desire: And who seeth not, that this is none of the lest parts of the punishment due to this sinne of Apostasies. This is alledged as one mayne cause of that incurable wound, which Satan and his Angels receiued in their fall, viz. *The wrath and iudgement of God, who hath thus appointed that they, who doe sinne against the holy Ghost, id est, willingly, doe fall from, and doe oppose the doctrine of the Gospell, should be giuen vp to a Reprobate minde, and barred from all Repentance*: So that the peruersenesse of the Deuills will, proceedeth not simply from the Immobility of their Nature; but from the wrath of God, and his iust iudgement, who for that their sinne, hath so forsaken them, that, whereas of themselves, they are neuer able to repent, now they neuer shall returne to God, nor euer change their will.

The same is the case of these men, they hardned their hearts before, and would not heare; now God doth harden their hearts, as he did *Pharaohs*, that they may not be moued from their opinion: partly by Satan whom he commandeth to tempt, yea to rule in them,

*Sentio causam  
præcipuam im-  
penitentia An-  
gelorum malorum,  
esse iudicium Dei  
in illos qui sic  
constituit, ut qui  
peccant in spiri-  
tum Sanctum, i-  
c. qui scientes,  
volentes & ex  
animo, cognita  
Euangelij veri-  
tatem averse-  
tur & oppugnat  
hos sequatur  
Impenitentia.  
Zanch. de Ope-  
rib. De lib. 4.  
cap. 6.*

*How God  
doth harden  
their hearts.*

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yea, to possesse them with the spirit of madnesse : God neyther strengthening against him, nor any whit weakening the power of Satan ; and hence at the length proceedeth that settled purpose in man, neuer to Repent, but obstinately to continue in his malicious persecuting and blaspheming, into which, certainly I belecue, man could not slip, before this iudiciall act of God hath proceeded thus against him.

*Impenitency.* The last, and mayne reason, for the Irremissiblenesse of this sinne, is their wilfull impenitency which speedily followeth vpon their hardnesse of heart : They cannot, they will not Repent, and this is the chiefe reason. For the Scripture saith not that it is *Impossible that they should be forgiven*, for there is mercy store in God, and merit sufficient in Christ to purchase pardon for it, vpon Repentance, but *It is impossible that they should be renewed by Repentance*, and why impossible ? First, they are punished with finall blindnesse, and hardnesse of heart. Secondly, they will not, they refuse it. Thirdly, Repentance is wrought by the Spirit. Fourthly, grounded on the death of Christ, which they cast off : So that it is impossible that euer they should Repent, and, consequently, impossible that they should be forgiven, but remaine guilty of an eternall sinne, and therefore also must looke for an eternall punishment.

*Renue aterni delicti*, forca-  
deth the vul-  
gar Latine, in  
Mar. 3. 29.

If any should obiekt the example of *Eſau*, who seemed exceeding penitent, and shed many teares : Or of *Iudas*, who as the Text sayth, *When he saw what was done repented himselfe*. The answer is ready, first, *In generall*, For that was no true conuersion or repentance, but it was an argument of that anxiety and trouble of mind, which now in their extremitie did presse vpon them, causing them indeed to looke at that which in their securitie they had neglected. Neither indeed did they implore and desire it, but howle and cry for the losse of it, or for the feare of the future punishment. Secondly,

In



In particular: *Esau* sought not repentance with teares, he found no place for that: but he sought <sup>h</sup> it, *id est*, the blessing, a matter of no moment with yelling & howling, to seeke for the blessing without true repentance: Sorry for the losse, not for the cause of the losse: But had he bestowed those teares, those cryings in seeking a place for repentance and sorrow for his sinne, then might he perhaps haue found that that he sought for and desired.

*Judas* also indeed repented, as sayth the Text, *id est*, did something that a Repenting man would doe, he brought againe his ill gotten goods: but his behauiour, and the event shewed that this was no true repentance. For why did he not ioyne himselfe to the Apostles? Why did he not labour to be reconciled to the Church? Why did he not runne of desperation to the rope, and hang himselfe, then of humility, to aske pardon? These are no tokens of Repentance, but of an Impenitent and desperate minde.

Truth it is indeede, that he confessed his fault, and cleered the Innocency of Christ, and thereby indeed did aggravate his owne sinne: and herein I perswade my selfe he shewed greater signes of Repentance than euer since did any such Apostata: But giue mee leaue to put this *Quere, Whether*, there were not some speciall occasion which wrung these words from *Judas*? This we know, that as the Lord Iesus was innocent in very deed, so it was fitting that his innocencie should be sufficiently testified. Whence it came that nothing could be proued against him, the witnesses were detected, the accusers agreed not: *Pilate* perceived that for enuie the high Priests had deliuered him vp to him, and therefore proclaimed him innocent: *Pilate*'s wife also being admonished in a Dreame, did giue the like testimony of him. So that now *Judas* onely remained of all them who had an hand in betraying Christ, and on whom a suspicion might rest, that hee

<sup>h</sup> So readeth the *Generab* Translation, therby helping the vnderstanding of the place: for should the Relatiue *id est* it, be referred to Repentance, it would seeme harsh, that a man should seeke for Repentance, and that with teares, & yet not obtaine it. Vnles by Repentance in this place, we vnderstand with *Beza*, not the act of *Esau* sorrowing for his sin, but the act of *Isaac*, who would not repent him of what he had done, nor alter the blessing giuen to *Isaac*. Whether of both these wee take, it skilleth not much: it is certaine that by Repentance is not meant any sorrow of mind in *Esau*. *Aug. de Serm. Dom. in Monte.*



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knew more by Christ than any of the other, in that hee was his Disciple, and daily conuersant with him, and so might be thought to haue sufficient cause to doe that which hee did: Wherefore to the end that nothing might bee wanting: I take it, as *Iudas* like *Balaam* to bleesse the people, so he to witnesse this poynt of innocency, rather enforced by the over-ruling prouidence of God, than voluntarily mooued.

And this seemeth to mee to haue beene the occasion of that fact of *Iudas*: which seemeth to perswade vs of his Popish repentance, in contrition, confession, and satisfaction. Thus haue you heard the reasons for the second maine point deliuered, which proue it (and I hope sufficiently) both, that it is & euer shal be irremissible; as being a sinne against the Gospell, and against the spirit; being a witting, wilfull, malicious, totall Apostasie: punished, and that hastily, with deprivation of the Churches prayers, with *Imprecations*, *Hardnesse of hearts* and *finall Impenitencie*.

\* *Cicer. de Orat.*  
*lib. 3.*

*Sed de his rebus  
sol me admonuit  
qui ipse iam pra-  
cipit me quoq;  
precipitem hac  
pene evolvere  
cogit.*

*Lucius* <sup>k</sup> *Crassus* hastening to the end of his dispute v-  
fed this for an excuse of his precipitation, <sup>1</sup> *The speedie*  
*hast of the Sunne now declining admonisheth me to rouse ouer*  
*these things with greater speede.* If in each particular here  
spoken, I haue not satisfied mine Auditory, mine an-  
swere is the same, *Hora precipitans me quoq; precipitem,*  
*cogit hac evolvere,* The time now drawing to an end,  
urgeth me to speedinesse, constraineth me to hasten.  
And here could I very willingly take vp my rest, and  
make an end: hauing now finisht the two parts pro-  
pounded in the beginning. And certainly I will with  
much celeritie dispatch: there remaineth onely vse to  
be made of what hath beene said, and so an end.

*Vse 1.*

Here then first let vs obserue, the miserable estate of  
those men which are in this sinne! Oh, whose heart  
doth not ake? whose loynes doe not tremble, to thinke,  
Sathan should thus farre seduce any man as to make  
him

him cast off God the fathers mercy, God the sonnes merit, to trample vnder-foote the Sonne of God, to count the blood of the new Testament an vnholly thing to set himselfe in hatred against God and all goodnesse? Oh that man should ever in this life come to that estate, that the Church may not pray for him but against him, that he should bee so cauterized, and giuen vp to hardnesse of heart, as to haue no sence nor feeling of his estate, no desire to come out of it. Oh in the name of God, let euery man try and examine himselfe, that so he may find the estate of his owne soule, how neere hee is to this sinne, or how farre off from it. Learne wisdom also to discern of others, both to admonish those who walke this broad way to destruction, and to take heede of those who haue now already plunged themselues into the same, and to quiet our consciences in the feare of this sinne.

*Quest.* How may it be discerned who are in this sinne, and who not? What markes of it may yet further be assigned?

*Respon.* Some answer thus, <sup>m</sup> *Licebit interdum statuere, &c.* It shall be lawfull sometime to determine, <sup>rat. in 1. Lib. 5.</sup> whether he that falleth, fall desperately, or whether there be any place for recovery: *Sed quia rarissime accidit, &c.* But in as much as it happeneth very seldome, and God commending the incomprehensible riches of his grace, by his owne example, <sup>n</sup> *biddeth vs to be merci-* <sup>n</sup> *Luke 6. 36.* full: we ought not rashly to pronounce sentence of condemnation against any one, rather charitie wisheth vs to hope well. To this effect also Beza, <sup>o</sup> *Quum hoc peccatum magis intus lateat, &c.* Since that this sinne doth lye hid within the hearts, rather then appeare outwardly, nothing is so much, and so warily to be looked into as to take heede that we rashly fall not to judgement in this case. Heretofore when the gift of discerning spirits was in the Church, this was more easie to be discerned by some speciall Revelation, and yet even then very  
I 3 seldome,



seldome, very sparingly. Wherefore now (sayth he) we ought to be much more confiderate, condemning the vices, but wisely handling the persons. *Mortorate* P will haue such to be altogether left to the judgement of God.

*¶ Sum igitur tales diuino iudicio relinquendi. ibid.*

But here then another Obiection is mooued: viz. *How may we then fulfill the Apostles inunction, in denying them our prayers?* It such may not in this life plainly be discerned, then may we still pray for them, and so strue against God, and breake his direct commandement. To this <sup>¶</sup> some answer, that if we include such a one in our prayers, and so make our prayers, *Non debito ordine*, not in a due manner, though our charitie may excuse our prayer, that it shall not be sinfull, yet we shall suffer this losse, that we shall neuer be heard for them. As Christ on the crosse prayed for his murtherers, but hee was heard onely for such, who did repent, the rest sinned vnto death.

*¶ Thomas Naog. citatur a Mortorato, loco praedito.*

*¶ Si non oves gemas tamen; forsasse gemitus tuus penetret quo oratio non praesumat tendere.*

Thus quoted by Cajetan in 1. Ioh. 5.

*¶ Si tamen quorundam desperata malitia & impietas, non secus nobis appareat, ac si Dominus eam tanquam digito monstraret; non est certum cum iusto Dei iudicio, ut elementiores esse appareamus* Calvin answereth. *¶ If (sayth he) the desperate malice, and wickednesse of any doth so plainly appeare, as if God did wish*

But this answer (me thinketh) doth not so fully satisfie the doubt, nor answer this text of S. Iohn, which biddeth vs not to pray for such at all. Neither can I simply allow of that exception, which <sup>¶</sup> Bernard addeth to this Text, *If thou maist not pray for him, yet maist thou sigh for him: Happily thy sighes may haue accesse, whether thou darest not send thy prayers.* For to what end should any mourne for such a one, vnlesse our sighes, and mourning might either procure him release from his punishment, and so nullifie the iustice of God; or obtaine remission for his sinne, and so falsifie Gods word. For which cause Samuell is greatly reprehended. And I pray what is the sighing and groaning of the heart, but the prayers of the spirit; so that in this it is no great difference whether thou pray with the spirit inwardly, or with an audible voice outwardly, for both wayes prayer is performed. Wherefore farre better is that which Calvin answereth. *¶ If (sayth he) the desperate malice, and wickednesse of any doth so plainly appeare, as if God did wish*

his



his finger point forth such a one, wee must not strine with the iustice of God, as if wee would bee more mercifull then hee.

Which is also confirmed by Beza, vling almost the same

words: *But if the Lord shall (as it were) with his finger point forth such an offender, then this place of Iohn teacheth vs what to doe in such a case, viz. we must not pray for him.*

*Si quem tamen dominus tanquam digito demonstrat ad mortem peccare, quid nobis faciendum sit aperte docet Apostolus. Annot. Beza in 1. Ioh. 5.*

So then the whole answer, I suppose may be thus declared. 1. For matter of Imprecation, we are to obserue all the cautions that were before mentioned, and not suffer our selues to be drawne to that in particular. Neither doe I hold it fitting, even in the vrging of these common *Anathema's*, mentioned in Scripture, to haue any priuate intention. 2. For pratermitting such in our prayers, this precept might most happily bee obserued, when the gift of discerning spirits was in the Church. 3. Though we cannot absolutely determine and conclude, that such a one hath sinned thus desperately, yet may we haue sufficient ground for a strong coniecture, which may suffice to cause vs to passe ouer such in our particular prayers, and to leaue them to God. Neither are we to be blamed (though wee should erre in this poynt) since that our end is good, and his sinne deserueth such a punishment, and wee can haue no Faith to pray for him.

Still the first question, How these may bee discerned doth rest vnsatisfied. To which I answere, that absolutely to determine of such a one is very difficult, neither is there any sufficient marke, but the event, viz. Finall impenitency: But the grounds of suspicion are such as these.

First, *Prophanenesse*, which kicketh and spurneth against all the workes of the Spirit, all duties of holinesse, no grace, no thanksgiuing, no humiliation, not a good word, but this mans dislike is scene, yea, such a dislike as manifesteth an heart full fraught with malice, choaking and damming vp all passages of Grace, thus plainly doth he professe his cankered heart, and spitefull malice

lice against the spirit of Grace.

Secondly, when a man reioyceth not in any one truth reuealed in the Scripture, concerning the saluation of man, but rather doth question it, doubt of it; yea, to his power, doth impugne and resist it.

Thirdly, enuying the grace and happinesse in which another standeth: It was a bad signe in *Kain*, who enuied his brother, because the Lord accepted the Sacrifice of *Abel* rather than his: But it was a worse signe in *Saul*, who knowing that *David* was the man in whom the kingdome should be established, did fret and grudge, murmur and repine against it, labouring by all meanes, to ouerthrow the decree of God. So when men come to that passe, that, hauing receiued in themselves, the seale of Gods curse euerlasting vpon their soules, they cannot endure to heare that any should fare better then they doe, but rather wish that all might with them be damned, it is a shrewde signe of an Apostata.

Fourthly, Blasphemy against God, whom hee hateth and accuseth as an vniust Iudge, in that the Lord hath giuen him vp to the power and dominion of Satan.

Fifthly, want of good affections, when hee neyther loueth good, nor desireth it, but rather continueth in a violent hatred and malice against God, the which also breaketh forth against those who labour his good, his conuersion, his saluation; whom he cannot abide, but hateth and detesteth.

These are vehement causes of suspition, when a man bewrayeth his malice against the Spirit of Grace, when he impugneth each poynt of the Gospell, when hee professeth an enuying of Grace, and Gods fauour towards any, when he spareth not to blaspheme the God of heauen, when he is altogether destitute of all good affections, it is ten to one this mans case is desperate, and I may iustly leaue such an one to the iudgement of God; and

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and as to imprecatio I dare not proceede, because I may fayle in the vnderstanding of his cause: Yet since I cannot haue faith, nor warrant to be heard, I dare not by name recommend his cause, absolutely, in my prayers and supplications.

On the contrary side, we may more easily obserue *Persons in* in whom this our sinne is not. First, being a *generall A- whom this sin* *postasie*, it is not in those who hold fast the foundation, *is not.* and reioyce in the knowledg of the truth: Much lesse in those, who labour against corruption; least of all, in those who hold on a constant course in holy exercises. These may be in great offences, but of this they are not guilty.

Secondly, being a *oalicious opposition and persecution* of the truth: It is not in those who hunger and thirst after Righteousnesse, not in those who loue any of the good meanes of Saluation: Much lesse in those who doe loue the brethren for the truths sake.

Thirdly, being *voluntary*, it is not in them who are afrayde of it; not in those, who albeit, their hearts perhaps are hardened, yet this disposition of their heart doth not please them: Wherefore let this be the comfort of all poore soules, who are vehemently troubled with this feare, lest they haue thus fallen; They may be ouercome by many weakenesses, but yet into this sinne they are not fallen. Yea, hearken to this, all you that are weary and heauie laden, so long as you stand in feare of falling into it, be assured for your comfort, you are far from it: Wherefore let not the Deuill (busie though he be) perswade you, that so you haue offended, for it is but an *illusion*, yea, a stratagem of Satan whereby hee laboureth to make shipwrack of your soules.

*"See Downham  
his Christian  
Warfare, part. 2  
lib. 3. c.*

Now to stop our Censure: This is not the sinne of such, who neuer attayned to the knowledg of the Truth; neyther Turkes nor Infidels, neyther Atheists nor Epicures, neyther *Pharaoh* nor *Rabshekah*, neyther *Herod* nor *Pylate* did or could euer fall into it: A curse



indeede and an heauy one, hath gone out against them, and all like to them; bondslaues are they of Satan, and strangers from the Commonwealt of Israell; Aliens from the couenant of Grace, but yet an heauier curse is for those who haue sinned this sinne, and far more miserable is their estate.

Secondly, Not of all that fall being constraigned through feare in the time of persecution. Thirdly, No not of all that doe persecute the Truth, vnlesse they be found to carry a malicious minde, against, not only man, but God.

*Vse. 2.*

The next vse is for exhortation, to take heede of falling into this; there is no recouery, it is like the lawes of hell, if once man be slipt downethither, there is *μῆλα χάσμα* a great gulse to hinder all passages of returne. Wherefore it is the wisdom of a Christian to take heede how he traceth in these steps, for the paths thereof are the paths of death.

*Quest.* What are the steps and degrees of this descension, by which a man doth decline till hee come to this finall Apostasie?

*Resp.* In the answering of this we are to distinguish, for there are two kindes of this Apostasie, or falling away; not much vnlike to the two kindes of Epilepsy, or falling sicknesse, which the Physitians haue obserued: The one, is seated eyther in the brayne, or the heart, and this taketh suddenly, and so suddenly, that wherefoener it taketh them it casteth them into the fire, or into the water, bereauing them of all meanes to help themselues: The other beginneth in the externall parts, as in the Armes or Legs, and hereby friction it may be stayed, at least wise, some time gayned, that the parties may provide for their owne security. Euen such is our Apostasy, there is a præcipation, when a man doth suddenly fall headlong into this sinne, and of this there can be giuen, no signes nor degrees. Of this kinde was the sin of the Angels, who suddenly fell in-

to this Apostasie, in which they are. There is also a certayne Pedetention, and leasurely declining, so that from one step to another doth a man descend till he come to the gates of death.

Neyther is this distinction so newly deuised, but that it hath beene disputed in the Schooles. *Aquinas* <sup>2. 2. 2.</sup> *Aquin. 22. q. 14. Art. 4.* mong other questions of this subiect, moueth this. Whether a man may (*primo*) at the first, fall into this, and sinne against the holy Ghost? He is a Schooleman and his answer is not to seeke; his answer is this. That two wayes may a man sin against the holy Ghost. First, <sup>1.</sup> by inclination of habit, & this, he saith, is not incident at the first, for an habit must be acquired & gotten by many, and frequent actions. Secondly, <sup>2.</sup> by a wilfull reiecting of that, by which he might bee kept from sinne; and of this he saith that, howloeuver it doth most an end præsupsse former sinnes (viz. that men walke in the counsell of the vngodly, and stand in the way of sinners, before they sit downe in the seate of the Scornefull) yet he affirmeth, that it is possible, that at the first a man may thus sinne; and that (saith he) for one or all of these causes. First, for the freedome of his will. Secondly, for many præceding dispositions. Thirdly, for some great motiue. Fourthly, for the weakenesse of affection to that that is good: Whereupon he inferreth that this hardly or neuer befalleth those who haue attained to any good perfection, according to the saying of <sup>3.</sup> *Origen*, in brieffe his answer is this, that against the holy Ghost by finall Impenitency, man cannot sinne at the first, but to this he commeth, by a long series, and order of precedent sinnes; but by contempt and reiecting of those <sup>4.</sup> meanes of Grace which should keepe men from falling, as also by blaspheming the Spirit of Grace, he may. Wherefore, since we haue reiected his final Impenitency (wherin notwithstanding to the purpose of the minde, though not to the extent of the act, meanes are, is he alloweth a præsenty lapse) not allowing it to be a declared

*Ex inclinatione  
ne habitus.*

*Ex abiectione  
per contemptum  
eorum per quæ  
homo retrahitur  
a peccato.*

*Non arbitror  
quod aliquis ex  
his qui in sum-  
mo perfectionis  
gradu, constiterunt,  
ad subitum  
euacuentur, &  
decidat, sed  
paulatim eum  
decidere est ne-  
cesse. Orig.  
περί ἀγ. π. lib. 3.*

*What these  
pag. 6*



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species of this sinne, and only doe allow the other two branches, viz. a malicious and contemptuous abnegation of the truth, and reiection of the Sacrifice of Christ (the only effectuall meanes to withdraw vs from sinne) together with the blaspheming of the Spirit of Grace. The conclusion is manifest, that speedily, swiftly, with headlong hast, a man may sinne against the holy Ghost, and fall into a finall Apostasie.

<sup>a</sup> A good wit  
vnsanctified, is  
a good pray  
for the Deuill,  
saith Green-ha.  
<sup>c</sup> 1 Cor. 8. 1.

<sup>d</sup> In omni pecca-  
to duo sunt, Pro-  
mitas & Moti-  
uum. Primum est  
plus in creatura  
ignobiliore; sed  
secundum est plus  
in nobiliori. A-  
quin. part. 1. q.  
63. Art. 7.

But herein, I take it, was *Aquinas* short: <sup>b</sup> For men of skill and knowledge. are most incident to it, as who for the most part, are more puffed vp (according to that of the Apostle, <sup>c</sup> *Knowledge puffeth up*) which is an affection easily throwing man into this sinne; the which may further seeme to be confirmed by *Aquinas* himselfe, who otherwhere, asking the question, whether the first Angell among the lapsed were the first among all, answereth, that it well might be so; for <sup>d</sup> saith he, *In every sin, there are two things to be considered, viz. The proclivity, or pronenesse, and the Motiue.* The first is more effectually all in a baser creature, the second in a nobler: So then since the motiue, doth more effectually worke vpon any, whose state is nobler, it followeth, that rather are the skilfull, learned, and men of perfection, subiect to this præcipation, then meaner men. Adde to this, that by how much their vnderstanding is the better informed, so much more free is their will, of a sudden to deliberate what is to be done.

And if it be safe to instance in particulars, this præcipation is specially performed by abnegation, and abiuration of the knowne and professed Truth: For, though all abnegation of the truth be not this sinne, nor doth bring it forth; yet, when a man doth deny and forswear the Truth, that Truth, which heretofore hee hath professed, then many times the Lord doth in iustice, giue such an one ouer to hardnesse of heart, and a Reprobate sense: So that hauing fallen from the professing of the Truth, he doth also loose all loue and li-  
king



king of it, and neuer aspireth to any loue of the same againe, and who knoweth not, that, howsoeuer the Lord had mercy vpon *Peter*, yet hee was in the ready way vpon that his abiuration?

Now for the other kinde of Apostasie, which by steps declineth and from one degree falleth to another giue me leaue to put here a *Quære*, whether it may not bee thus described?

First, he looseth his holinesse, and sanctity of life, *Degrees of* to which he had attayned, viz. Externall: which *Peter falling*, calleth the escaping of the filthinesse of the World, <sup>1</sup> 2 Pet. 2. 20. This is the last stepp to which he commeth; and that <sup>2</sup> 2 Kin. 10. 16. hee commeth to this, the zeale<sup>f</sup> of *Iehu*, the <sup>3</sup> Mar. 6. 20. reuerence of *Herod*, the Repentance of <sup>4</sup> Ion. 3. 5. 6. *Nineueh*, the <sup>5</sup> 1 Sam. 28. 3. reformation of *Saule*, the goodnesse<sup>k</sup> of king *Ioash*, <sup>6</sup> 2 Chro. 24. 2. doe plainly shew; here he beginneth to fall, loosing this, the which is done by deceitfulnesse of sin, which ouertaketh and beguileth him with profit or pleasure, or by some other meanes.

Then doth God in Iustice giue him ouer to Sathan to be hardned in heart, that so the meanes of saluation cannot worke vpon him, Sathan hauing this power giuen him, worketh effectually, prompting and insinuating into his heart (as hee did into the heart of *Pharaoh*) diuers Reasons, why hee should not heare the word, nor feare the threatnings: nor regard the iudgements, tush (saith he) what, haue not the best had their falls? Did not *Peter* deny his Master? *Abraham* lie? *Dauid* commit adultery? And *Lot* incest? The Righteous, doth he not fall seauen times a day, and yet riseth againe? Was not the repentance of the thief effectuell to his saluation? Knowest thou not that at what time soeuer a sinner doth repent him of his sinne, hee shall surely liue? Thus doth he lull the man asleepe, yea, hee sends him like *Jonah* to the bottome of the shippe to sleepe, ouerwhelmeth him with security.

Secondly, Hereupon he becommeth peruerse, and fro-

## The sinne vnto Death.

*⁊ sicut ignis  
quanto amplius  
ligna suscepit  
in maiorem flā-  
mam erigitur :  
sic anima mala  
quanto magis  
veritatem au-  
dierit, eo ampli-  
us in malitiam  
excitatur.*

*Chrysost. in*

*Matth. 22.*

*⁊ Mat. 13. 20.*

ward, and backward to goodnesse, growing into a dislike, an hatred against it. Nay, taketh occasion (like *Pharaoh* vpon the speech of *Moses* to afflict the *Israelites*, so he) by the Ministers admonition and reproofe to be more perverse and froward: And <sup>1</sup>as the fire by the heaping of wood encreaseth the flame: So this mind encreaseth in wickednesse, by how much the more it heareth the word of truth. Thus *Judas* covetous by nature, being reprov'd by Christ, proceedeth further to betray his Master. If he cannot finger the box of ointment to make money of that, he will sell his Master, and make money of him. Thus hee proceedeth in mischief.

Vpon this God taketh away the joy that he had before: For before this he ioyed in his knowledge, <sup>m</sup>received the word with ioy. Knowing and beleeuing that happinesse in heauen is the reward of holines on earth. This God taketh away from him, he being vnworthie of it in respect of his vnholie and wicked life: For his conscience telleth him, that hee hath neither part nor portion in it.

Thirdly, Then doth he willingly cast away the faith which he had, *viz.* a Temporary one, as appeareth *Mat. 13. 21.* which includeth an historicall knowledge, with a confused application. This hee doth willingly cast away, neither doth he hold and professe any fundamentall point of the Gospell, because the Scripture hath reuealed it: For when he cannot find the truth of it himselfe, *viz.* That the precious promises doe bring such ioy and comfort as he heareth deliuered, presently he calleth into question whether there be such or not, yea, and concludeth with the prophane <sup>n</sup>Pope, that the Gospell is but *Fabula Christi*, the tale of Christ. And thereupon counteth the bloud of the new Testament an vnholie thing, meerey deriding and mocking those, who ascribe so much vnto it: and for himselfe is an vtter enemy to the same.

*⁊ Leo the tenth.  
See Bale.*

Hereupon



Hereupon doth God iustly confound his knowledge, darkning his cogitation, blinding his mind, and his vnderstanding, that seeing he would not vse that knowledge that he had, he shall loose much of it, or at least be confounded in it: And indeed how can it bee but that euen his knowledge should much decay, since neyther God bleisseth it, nor he vseth meanes to keepe it?

Fourthly, He doth now voluntarily fall away euen from that ciuill honesty which the light of nature doth teach men: willingly wallowing in all manner of wickednesse and pollution with greedinesse: not without spite and malice, seeking hereby (if it were possible) to be reuenged of God, who hath reiected him, still by his vitious and abominable life, prouoking him to anger, thus despiting the spirit of grace.

Whereupon the Lord doth presse his conscience with feare and terror, affecting it with the sensible feeling of Gods heauy wrath vpon his soule: yea, euen setting him forth as a vessell prepared for destruction: causing his soule and conscience to witnesse so much against him, and at certaine times making him to feele most horrible terrors and convulsions.

Fiftly, Then growes he to impenitency, to fretting, to murmuring and reluctance against God, maliciously opposing himselfe against his Maiesty: yea, hating him whom he can conceiue none otherwise then a righteous judge to condemne him. Hence it commeth, saith *Calv. comment.* *Calvin*, that so boldly, yea, so *P* malapertly they frett in Heb. 10. 27. against God: They try indeed all meanes to remoue the sense of Gods anger, but in vaine. For *Contumaciter fremant.* *so soone as they* *¶ Nam simulac breues illis inducias Deum concessit, mox ad tribunal suum retracts, tormentis, quæ maxime fugiunt, eos exagitat.* *Calv. ibid.* *have a little truce, a little ease, presently he troubleth them againe with torments,* haling their guiltie consciences before the tribunall seate of his angry iustice. Now at the last doth this man perceiue how fearefull a thing it is to fall into the hands of the liuing God: yet hauing reiected the meanes of grace, cast off Christ, and contemned the sacrifice of his blood, he hath no power to returne,



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but onely breaketh forth into blasphemous, and reuiling speeches against the Almighty.

Then at the last doth God set the brand of destruction vpon him, taking from him all hope of pardon, and so leauing him to Sathan to be brought home by finall Impenitencie, and desperation, to finall destruction.

*Correllar.*

Thus we see from the beginning to the ending, there is (as it were) a certaine Reluctation and struing of the creature against the Creator, seeking still to goe beyond God, and from one point to another, to despise and malice him and his iust proceedings.

*Note.*

\* See afterward  
pag. 57.

\* Heb. 12. 16.

Here I note; That as the præcipation is performed by the abjuration of the fundamentall points of the Truth, So this other may beginne with other smaller matters, \* especially, fornication and prophanenesse, mentioned by *Paul*, and so by little and little creepe vpon a man, till it haue possessed him with a totall repugnancie and resisting. And that this description of the declination of an Apostata (which yet I willingly submit to the censure of the iudicious learned) may not seeme altogether to be rather a figment, and a thing deuised, as probable and possible, than iadeed any where to be found, or any where exemplified; giue mee leaue I pray to examine the fall of King *Saul*, in the which me thinketh, I doe cleerely see, both those five acts of man falling, and resisting the worke of grace; and also those five acts of God, punishing man for his fall.

1. *Saul* looseth his holinesse of life. In the beginning of his raigne he had reformed abuses; But now he beginneth to fall away, when by his foolish pittie hee sparreth *Agag*, and the best of the Cattell, contrary to the flat commandement of God.

Then God giueth him vp to the euill spirit, who worketh vpon him, indeed strangely, but effectually, driving him into many strange and vncouth fits, certainly hardning his heart, against all goodnesse.

2. Now groweth he to be peruerse and froward, yea,  
falls

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733 733 73

700000030

falls into a dislike of all those that were good : persecuteth *David* causelesse, even *David* the man whom hee perceiued God had chosen to be the heire of the kingdome : yea, the more that *Jonathan* doth excuse *David*, and plead for his innocencie, the more is he enraged.

God taketh away his ioy, for beside the vexation of the euill spirit, how is he fretted at the safetie of *David*, he is in continuall feare of him ; For, an euill minde, (sayth <sup>r</sup> *Gregory*) is ever in trouble, either denysing mischiefs against other, or fearing mischiefs from others : alwayes *semper in laboribus est quia auo molitur mala, quæ inferat, aut metuit ne sibi ab alijs inferantur, et quicquid contra proximos cogitat, hoc contra se cogitari a proximis formidat.* *Greg. lib. 11. Moral.*

What joy therefore can *Saul* haue, when as *David* still preuaileth, all *Sauls* plots will doe no good ; *Nichol* saueh him, the Lord defendeth him, *Jonathan* conuayeth him away, excuseh him, the Priests commend him. Thus is he in continuall trouble and trauell ; how doth he lay traps for him ? yea, in the end neglecting all other busineses of the kingdome, he is wholly bent vpon this, to persecute *David*, and to kill him.

3. After his fall we can find not any one act of faith in him, and therefore may well allow him to haue reiected it.

We see also his knowledge confounded : prooffe hereof we haue in his behauiour at those two times that *David* had him at the advantage, what man (were he not distracted and quite bereft of common reason) would haue proceeded ? but he is so blinded by the Deuill, that he cannot see a kindnesse done to him. Thus also according to his grosse ignorance stoth he bid the Witch of *Endor*, bring him vp *Samuell*, not considering the state of the Saints after this life, how that *Sathan* hath no power ouer them at all.

4. Manifest prooffe is there of his pollution, though not in the <sup>a</sup> flesh (in which he was not much blame worthy) yet in other matters, he is an vsuall swearer and curser, nourisheth <sup>a</sup> Idolatry in his house, an horrible

<sup>a</sup>He contented himselfe with one onely wife.  
<sup>a</sup> Some do gather that *Nichols* Image, mentioned *1. Sam. 19.* was an Idol, which shee worshipped : for else whence should shee haue it so readily?



1 Sam. 20. 33

and filthy murderer, causing 85. Priests to be slaine, yea, he destroyed the city, and all in it, man, woman, child, suckling, oxe, and asse, sheepe, and all, spared none: What could he haue done more to *Iericho*? What to *Amalek*? What to the cursed Philistims? Yea, further hee would haue killed \* *Jonathas* for excusing *Dauid*, and missing of that all to reuiled him: were not these arguments of his malice against God himselfe, to persecute *Dauid* the Lords annointed, to slay the Lords Priests? as who should say, if he could not preuent *Dauid*, yet he would put him to his shifts, and perhaps make him come short of his hopes, and as for these Priests they should smart for it.

1 Sam. 28. 5.

The punishment of this hath euident confirmation, For how bitterly & sorely did the Lord presse his conscience, especially, when \* he saw the host of the Philistims, and at such time as the Lord denyed to answer him eyther by *Urim*, or by Prophets: as also when Satan in the person of *Samuell* did reckon vp his faults, and prophecie his destruction. But especially when he was ready to die, cap. 31.

As who  
should say  
*Flectere si ne-  
queo superos,  
Acheronta  
mouebo.*

5. His Impenitency and fretting, and murmuring against God is euident vpon Gods denying to answer him, when he commandeth to seeke out y<sup>a</sup> Familiar, albeit, he knew them to be the meanes and instruments of the Deuill, for which cause he had banisht them heretofore.

As *Thomyris*  
to *Cyrus* *Sasia*  
*te sanguine quē*  
*sustit.*

Lastly, the brand of destruction, finall Impenitencie and desperation was set vpon him, a long time before signified to *Samuell*, but plainely practised by *Saul* at such time as God denyeth him any to be his executioner, and so he that wallowed in the blood of others, is now constrained by his owne hand, to wallow in his owne bloud, that so he may once haue<sup>r</sup> his fill of bloud and murder.

Quest. Yea, but how may it appeare that *Saul* did renounce Christ, and his Mediation: which was set downe



downe as the proper Object of this ſinne?

*Reſp:* Indeed this is a materiall poynt, for except we find him fayling in this, we ſhall doe him wrong. We muſt therefore obſerue that the knowledge of the Meſſiah was then contained in types and ſhadowes: and he then that did renounce and oppugne the certaine and vndoubted type of Chriſt, did alſo oppoſe Chriſt himſelfe. Euen as he that receiueth the Sacrament vnworthily, is guiltie of the body and bloud of the Lord Ieſus.

Now it is euident, that <sup>a</sup> *Dauid* was a type of Chriſt, and <sup>a</sup> his kingdome a type of the kingdome of Chriſt. And <sup>a</sup> the outward ſaluatiō which the people did receiue from

<sup>a</sup> When *Dauid* was exalted to the kingdome, no doubt but the Lord did

intend to repreſent to the Church a liuely Image of Chriſt, that was to come: And not onely for them to expect the promiſed ſeed in that linage, but alſo to reſpoſe all their hope of externall deliuerances in the kingdome of *Dauid*. For which cauſe the *Psalmiſt*, *Pſal.* 2. Exhorting the Church to the feare of God, and ſubmiſſion to the Lords ordinances, addeth, *Kiſſe the Sonne, &c.* As if he had ſaid thus: As you looke for ſaluation ſpirituall in Chriſt, ſo expect temporall from this familie, which God hath adopted to the kingdome. For the *Psalm* is literally to be applyed to *Dauid*, and miſtically to Chriſt. Moreouer, God did make the promiſe of an euerlaſting kingdome to *Dauid*, that ſo the faithful might with greater confidence reſt vpon Gods promiſe. Answerable was the praſtiſe of the Church. For it is obſeruable that through the whole booke of *Psalmes*, the Church did pray for and expect deliuerance from God in the name of Chriſt, who was repreſented to them, in the perſon of the King, deſcended from the houſe of *Dauid*. Hence it is alſo that in the Captiuitie, the kingdome being in appearance ouerthrowne, and all things ſubuerted, *Jeremy* lamenting the eſtate of the Church, particularly complaineth, that the kingdome which was the hope of the faithfull was ouerthrowne, *Lam.* 4. 20. *The breath of our noſtrills, the Anointed of the Lord, was taken in their pies: of whom we ſaid, vnder his ſhadow wee ſhall liue among the Heathen: i.e.* The King of the poſteritie of *Dauid* was taken away, vnder whoſe protection and defence, they did hope for ſafetie. Not in reſpect of the externall ſigne, (though many did looke no further) but in the ſame as a type of the euerlaſting kingdome of the Meſſiah. Laſt of all, note this, that when the ten Tribes, did roult from the houſe of *Dauid*, and choſe *Ieroboam* King, they are dealt withall, (*Hof.* 1.) as with an adulterous woman: The matter is this: God had ſet vp his King, vpon the holy hill of *Zion*, that is, eſtabliſht the kingdome in the houſe of *Dauid*. And had by this meanes, tyed the houſe of *Iſraell* to that family, from the which they might not depart, without manifeſt reiecting the Ordinance of God. By all which it is manifeſt that *Dauid* was a type of Chriſt, and his kingdome a type of Chriſtes kingdome, and the Rejectors and perſecutors of him, the perſecutors of Chriſt.

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*David* was a type of the spirituall saluation performed by the Messiah. Yea, all the hope of deliuerance, was to be expected, according to the Lords ordinance, from that family. Yea (which is more) the faithfull also did know so much, *Lam. 4. 20.* Morcouer, it is worth the noting, that after the anoynting of *David*, *Saul* of himselfe did obtaine no notable victory: but eyther *David* was the principall, as in the battell with *Goliath*: or the sole Agent, as when he was *Sauls* Captaine: Yea, once in the time of his troubles he saued *Keilah*, and chased the *Philistims*. For else *Saul* fought no battell till the last, which he lost: Indeed it is mentioned that <sup>b</sup> *Saul* went against the *Philistims*, at what time he was vpon the poynt to take *David*, but there is no mention made of *Sauls* preuailing against them. Further it may seeme that by a common fame and speech of the people, *David* was accounted the King, from whom the *Philistims* had heard it, and thereupon reported to *Achish*, <sup>c</sup> *is not this David the King of the Land?* And certainly it is not vnlikely but that the best men did depend vpon him as their King, and therefore when *Keilah* is in danger, they come to him, not to *Saul*. Neither was this vknowne to *Saul*, who, by his <sup>d</sup> owne confession knew that *David* should be King, and that the kingdome of *Israell* should be established in his hand, yea, he prophecieth of his preuailing, and prosperous affaires, and therefore exacteth an oath of *David*, that he would not destroy his seed after him, nor abolish his name out of his fathers house.

So that all this being laid together, it is manifest, I hope, that *Saul* cannot wash his hands of this crime, nor proue himselfe innocent in this fact: but must suffer himselfe to bee ranked with *Indas*, *Iulian*, and other wretched Apostata's.

*Transfision.*

<sup>e</sup> *Iam. 2. 16.*

The blessed Apostle *St. Iames* speaking of them, who to the naked and destitute of dayly foode, doe say <sup>e</sup> *Depart in peace, and warme your selues, and fill your bellies, and yet*



yet giue them not those things that are needefull to the body, censureth the coldnelle of their charity, thus, *τι τὸ ὄφελος*, *What beleth it, what doth it profit?* And not vnderferuedly; for what end is there of Gods counsell, if there be no ability of performance? This censure of the Apostle might perhaps bee applied to this mine admonition, to take heede of Apostasie; as if I did exhort men to warme themselves, and fill their bellies; and yet giue them not those things that are needefull to the body, *id est*, to practise those things which may preserue men from this Reciduation, and yet prescribe no meanes, set downe no preseruatiues. Wherefore to satisfie the hungry and thirsty soule, in some measure, euen in this point; I now come to the preseruatiues, which, being practised, are effectually, to preuent this consumption, this disease incurable. For, how soeuer this sinne be of that deadly nature, that like to some violent poyson, it being once receiued, there is no remedy, no helpe against death: Yet there is a *Mithridatum*, an Antidote, a Preseruatiue; which, if it carefully be obserued and practised, will preserue (as that the body, so this the soule) from being infected with this deadly venome. The ingredients, that serue for this *Mithridatum*, are many, and to be gathered out of diuerse gardens: But I will content my selfe, only, with the Garden of the sacred Scripture, which is sufficient and contayneth in it many seuerall graue exhortations, like salutiferous hearbs, purposely intended by the holy Ghost, for this confection.

First, *Remember Lots wife*, & the words of our Saviour to his Apostles, exhorting to perseuerance, the only vertue contrary this our vice, vsing thereto the example of a woman, who hauing, as it were, put her hand to the Plough looked back, and so became vnfit for the kingdome of God, hauing escaped from the filthinesse of Sodom, and now traueilling towards Zoar, a place of safety, looked back, and became a pillar of Salt; and her



\* Ex verbis  
Christi colligi-  
mus prauo ali-  
quo desiderio fu-  
isset illam.  
Calu. Comment.  
in Gen. 19. 26.

\* Luk. 9. 62.

\* Heb. 10. 31.

\* Eph. 4. 30.

\* Esay 63. 10.

Psal. 95. 10.

example hung vpon records, for a perpetuall warning to all shrinkers throughout all generations (*Lots wife*) is memorable. First, in her sinne, shee looked back, no doubt (saith *Caluin*) being tickled with some euill desire and affection, she did not leaue *Sodome* willingly. Secondly, In her strange and wonderfull transformation, presently, suddenly was she turned into a pillar of Salt. In respect of both these, remember *Lots wife*. A great sinne, Reciduation, Apostasie; A great punishment, present vengeance. Remember the sinne to shun it, *Remember the punishment to feare it*: Our Sauour setteth forth the punishment of such as looke back, viz. <sup>b</sup> *They are unfit for the kingdome of God*. St. *Paul* something more roundly, <sup>i</sup> *It is a fearefull thing to fall into the hands of the liuing God*. For that ground, which hauing drunke in the rayne that falleth vpon it, beareth nothing but Bryars and Thornes, is reiected, and is nigh vnto cursing, whose end is to be burned. *Heb. 6. 8*.

Secondly, *Griue not the holy spirit of God, &c.* \* as did the <sup>k</sup> *Israelites* in the Wildernesse, fourtie yeeres, least the Lord sweare against you also in his wrath, that you shall not enter into his rest. First, *The spirit of God is the seale of our Redemption*, therefore griue him not, neyther by neglecting assurance when thou mayst haue it: (*To day if ye will heare, harden not your hearts, to day, while it is called to day, heare his voice*) nor in wilfull doubting of that assurance recorded in the word. This spirit, which is the seale of our *Redemption*, is the spirit of God, therefore griue him not; Of God our Creator, whose glory we are to set forth; Of God our *Redeemer*, who hath enlarged our feete out of the snares of Satan; Of God the Iudge and auenger of all those who shall vex his spirit. Thirdly, *The spirit of God*, is an holy spirit; Holy in his essence; Holy in his operation, therefore griue him not, neyther by neglecting the duties of holinesse, in hearing the word: For what knowest thou O man, whether euer thou shalt heare it more? And perhaps thou

thou mightst at that time haue hard that, that might haue done thee good for euer. Nor by resisting, or at least, not listning to the good motions w<sup>ch</sup> the spirit doth put in- to thine heart, much lesse by wilfull falling into any sin! O take great heede of this, for what knowest thou (wretched man) whether euer thou shalt come out of the same againe? Thou shalt not Repentance in thine owne hand; yea, what knowest thou whether this bee not the first stepppe that thou steppest on to finall Apostalic.

Thirdly, *Holding faith and a good Conscience*, In which 1 Tim. i. 19. words the Apostle doth exhort *Timothy* to stand manfully against all lets and impediments, and being called to the ministry, to fight a good fight, *id est*, to bee vigilant and diligent in his office; vigilant, to watch against all enemies; diligent, to expell them: And not without cause doth he thus stirre vp *Timothy*, for the office of the ministry is a kinde of warfare, in which Sathan, Hereticks, Schismaticks, lewde-liuers, and false brethren doe in hostile manner oppose the Church of God; Against all which, the Ministers, who are the Ancient bearers and Captaines, must oppose themselves. Now *Antesignani & duces, Calu.* that he may the better make resistance, and performe the office of his Ministry with ioy, the Apostle sheweth with what armour it is fit that he should bee furnished, viz. Faith, and a good Conscience. Faith, that is to say, wholesome doctrine, which, *cap. 3. 9.* he calleth the mystery of Faith, the mystery of godlinesse, that is, the doctrine of the Gospell, which must bee kept in a pure Conscience. And certainly those two are wonderfull requisite in a Minister; Faith, and a good Conscience, nor are they of lesse consequence for euery Christian. I can compare them to nothing so well, as to a precious pearle, and a rich carquenet, both must bee regarded. Faith, the doctrine of the Gospell, the forme of wholesome words; a rich pearle, an incomparable treasure, better than thousands of gold and siluer, wherfore how much



much ought we to feare lest it should bee taken from vs? For what is this wholsome doctrine, but like the starre that led the wisemen to Christ, which when they lost, into what by paths were they driuen, and how much trouble ere they found it againe? So here keepe the patterne of wholsome words, and it will guide you in the right way, suffering you to decline neyther to the right hand nor to the left, neyther to suspicion nor to prophanenesse, neyther to Schismes and Heresies, nor to Atheisme and Epicurisme. This is the precious pearle. The rich Carquet is a good Conscience, a pure Conscience; in this must we keepe Faith, else it will bee lost. For whence commeth it that so many continually doe reiect the truth, and fall into wicked sects and damnable heresies, but because they were not carefull to keepe the sound doctrine in a pure Conscience? and therefore God iustly punished their hypocriticall dealing with this iudgement, sending them strong delusions, that they should beleue lies, who delighted not in the Truth. Two fearefull examples doth *Paul* here alleadge, of two men who casting away the Carquet, lost also the Pearle; putting away a good Conscience, as concerning Faith, made shipwrack, *id est*, were quite depriued of it: For (saith *Beza*) they who keep not a good Conscience doe also by little and little, loose the gift of vnderstanding. Wherefore loe here another excellent meanes to preuent Apostasie, *Hold Faith*, depart not from it, for whatsoeuer is not of Faith is sinne; keepe a good Conscience vnspotted vndefiled, transgresse not against that, keepe the forme of godlinesse and deny not the power thereof: As we professe to know God, so in workes deny him not; for what is the end of the Commandement, but loue out of a pure heart, and of a good Conscience, and of Faith vnfayned?

But amongst all the parts of holy Scripture, there is not any one booke, so well furnished with variety of exhortation, tending to stirre men vp to perseuerance,  
and



and to take off reuelting, as the Epistle to the Hebrews, wherein the Author doth *hoc agere*, in a manner ayme at nothing else, wherefore whatsoeuer prescripts of Philick I haue elscto giue, shall thence be deducted.

Fourthly, *Let there be no fornicatour, nor Prophane person, &c.* The words of *Paul*, prescribing a caueat to take heede of this our sinne, *id est*, <sup>m</sup> neyther in the se- <sup>m</sup> Neq; in secū-  
cond table nor in the first, giue way to any grosse sinne, <sup>dam legis tabu-</sup>  
and namely not to these, whereby the Spirit might bee <sup>lam, neq; in pri-</sup>  
griued, and by which, that *Communion of Saints*, that <sup>mam offendens.</sup>  
ought to be in the Church, might be violated. <sup>Iun. Paral. 3. in</sup> Three <sup>Heb. 12.</sup>  
reasons, I suppose, may be giuen, why *Paul* instanceth rather in Fornication, for the second Table, than any other sinne. First, Our bodies are the Temples of the holy Ghost, and fornication is a sinne against a mans owne body, by this then, should the habitation of the holy Ghost be defiled, his Temple prophaned, yea, and himselfe driuen forth by our vncleanenesse, and pollution. Secondly, Fornication is a sinne of a pleasing nature, to voluptuous persons, and they who place happinesse in pleasure, doe most easily yeelde to this sin, and hauing once yeilded, it is so clammy, that, like pitch or birdlime, it sticketh and cleaueth to them; and so cleaueth, that it rather brings them to renounce the Gospell, and the doctrine of it, then to giue ouer this filthinesse and vncleanenesse. Thirdly, Fornication found in any member of the Church, is such a sinne, as may not be tolerated in the congregation without manifest danger of infection, so that in necessity the Congregation must proceede to excommunication <sup>n</sup> as <sup>n</sup> 1 Cor. 5. in *Paul* prescribeth, by which the party delinquent, is de- <sup>1050.</sup>  
liuered vp to Sathan, who is ready presently to possesse him with<sup>o</sup> a roote of bitterness, against God, his truth, and the professors of it, for these causes I take it, doth <sup>o</sup> *ῥίζα πικρίας*  
hee instance in Fornication, and the like might bee <sup>ἀνω φύσσα.</sup>  
said for prophanenesse: The summe is this; Har- <sup>Heb. 12, 15.</sup>  
bour no sinne wilfully, and by name not this, for it

is a poyson to the Soule, and infection to a Christian profession.

<sup>1</sup> Heb. 10. 23. *Fifthly, Keepe the profession of our hope without waue-  
ring.* <sup>P</sup> Another excellent Antidote prescribed by our  
Apostle, as we haue hope in heauen, and haue beene  
called to the hope of the Gospell, and thereupon haue  
professed the same before men, so must wee hold it fast  
without waueing, not doubting of it, or calling it into  
question, after that we haue beene perswaded of it: For  
he that hauing once beleeued the truth of the Gospell,  
and professed his beleefe, doth afterwards begin to que-  
stion it, and dispute against it, doth iustly deserue to be  
giuen vp to a Reprobate sense, that as hee would not  
hold fast when he had time and opportunity, so now  
he should for euer loose the hope of happinelle mani-  
fested in the Gospell.

<sup>2</sup> Heb. 10. 24.  
& Heb. 3. 13.

*Ne quis in in-  
credulitate aut  
deiectionem inci-  
dat, hoc remediū  
ostendit, vt scili-  
cet fideles exhor-  
tentur se mutuo.  
Marlorat.*

<sup>3</sup> Heb. 13. 22.

*Sixtly, Promoue one another to loue and good workes,* <sup>9</sup>  
exhorting one another, *id est*, in season, out of season,  
publicly in the Church, priuately from house to house,  
in all places, at all times be ready to stirre vp one ano-  
ther to constancy and perseuerance, ædifying one ano-  
ther in that most holy Faith. And <sup>r</sup> certainly not with-  
out cause doth *S<sup>t</sup>. Paul* prescribe this as a meanes to pre-  
uent Apostasie, for good it must needes bee, both for  
thee that exhortest, and for him that is exhorted. For  
him, whilst thou stirrest him vp to walke in the path of  
godlinelle, for thee whilst thou art carefull to mend  
thine owne wayes, for him, since thou pullest the mote  
out of his eye; for thee; since thou must also pull out  
the beame out of thine owne eye: And since this ex-  
hortation must bee mutuall, therefore also men must  
suffer the word of exhortation patiently, not kicking a-  
gainst the prick, nor spurning with the heele against him  
that seeketh to reforme them.

<sup>4</sup> *ἡ ἀλλήλων ἀγαπή* <sup>5</sup> *ἡ κοινωνία*  
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by *Paul* in the \* same place concerning this our sin, ex-<sup>Heb. 10. 25.</sup>horting to obserue the holy assemblies, and neyther of our owne accord forsake them, nor suffer our selues prophanely to be led away from them: The which he exemplifieth, as the manner of some is, to deterre \* and \* *Ad de' erren- dum pios ne for- te quod in alijs damnū est, id sibi patiatur. Acci- dere. Iun, Parall* scare the godly, lest they should suffer that to happen to themselves, which is a damage and detriment to others. Many in the Church doe (and indeed iustlie) condemne those, who for their offences, are to be separated from the Congregation; whereas in the meane space, they themselves doe more loosely, and at their lust and pleasure, neglect, forsake, yea, and contemne the Church assemblies: They which are frequent in the Communion of Saints, haue a good meanes to keep them from Apostasie; but if they forsake the same, then are they subiect to errors, Schismes and damnable Heresies. It is obserued, that *Eua* was seduced by the Serpent, when she was out of the company of her husband; and certainly it is manifest, that hence arose the whole generation of Vipers, the brood of Hæreticks, which haue beene in all ages, viz. when men, puffed vp with pride of their owne gifts, haue scorned and contemned the fellowshippe of the Church, and so haue runne into singulartie, and thence to Hæresie, and damnable Apostasies. One preseruatiue more, and so I conclude.

Eightly, Take heed least there be in any of you an euill heart, and unfaithfull, \* or an euill heart of infidelitie, wher-<sup>Heb. 3. 12.</sup>in to the end that men might take heede of Apostatizing from God, he exhorteth them to see to their heart. Many doe make a faire and glorious profession of the *Truth*, whereas in the meane space in heart they affect it not, nay, dislike it; Therefore, sayth he, Take heede, and be very circumspect, least any of you carry an heart incredulous, and rebellious against the doctrine of the Gospell, for it must needs be that such a one shall in the end returne to his former vices, and taking part with



<sup>1</sup> *Julian* to saue himselfe from the anger of *Constantius*, shaued himselfe professing a monastick life. *Socrat. Hist. li. 3. cap. 1.*

<sup>2</sup> *Deut. 4. 9.*

<sup>3</sup> *Prou. 4. 23.*

<sup>4</sup> *Mat. 12. 35.*

<sup>5</sup> *& 15. 19.*

<sup>6</sup> *Frontin. lib. 2.*

Sathan, fall from the liuing God. A good Caueat for hypocrites, who desire not sinceritie, but onely make a faire outward shew, to please the world, They loue the prayse of men more then the prayse of God; Certainly theie men are all of them subiect to this sinne, and may as well come to it as *Iudas, Iulian*, or any of the rest, y who indeed to satisfie their own turne, to get applause of the world, to shunne perils and dangers are content with, yea, forward in the profession of Christianitie, when ( God knowes ) their hearts are not vpright with God, and therefore what maruaile if they goe out from vs and become Apostata's, since they neuer were of vs, *id est*, of the number of those who hauing sacrificed their hearts to the Lord, dedicate both body and soule to the profession of godlinesse. *Moses* to the people giueth this same charge, <sup>2</sup> *Take heed to thy selfe and keepe thy soule diligently*, marke that, *keepe it, and keepe it diligently*. The which *Salomon* secondeth, <sup>3</sup> *keepe thine heart with all diligence*. *Tremellius* readeth, *supra omnem obseruantiam*, aboue all manner of keeping, *i. e.* more diligently then thou wouldest keepe any treasure. And why? *Salomons* reason is good. For out of it, are the issues of life. All the actions, good or euill proceed from <sup>b</sup> the heart. It was provided by the Law of the twelue <sup>c</sup> Tables, that all springs and fountaines should be kept free from filthinesse and pollution, least these being corrupted, should fill the land with infection, so is it here. *Pauls* reason is more effectuell, *viz. in departing from the liuing God, id est*, least you depart from the liuing God, intimating, that as by faith wee doe come neere to God, and cleaue vnto him, so by our infidelitie we fall from him. So then to conclude, The heart is all in all, therefore heare we so often, *My sonne giue me thy heart*. Wherefore if any be desirous ( as all ought ) to shunne this sinne of Apostasie, let him here beginne, it is not the least good helpe, *Keepe a good heart*; Take heed there be not in any of you an euill heart of infidelitie and vn-beliefe,

beliefe, for if there bee, it cannot bee, but you will in the end depart from the liuing God. I haue now done, And I suppose, that that censure which <sup>d</sup> Horace passeth <sup>a Lib. de Arte.</sup> vpon the tedious Poet, will also passe vpon mee, <sup>Tenet Poet.</sup> *occiditq, legendo.* But if the *Lacedamonians* thought themselves well excused when they sayd, The <sup>e</sup> *Thebans* haue <sup>e</sup> *Thebani suis* beene so tedious in their iniuries, that wee cannot vse <sup>inurijs fecerunt. vt breuiloquentia vti</sup> our wonted breuitie of speech: I hope the multiplicitie <sup>desiderimus.</sup> of matter whereof I haue had to speake, will also in part hold me excused? The comfort therefore that *Diogenes Synopenfis*, hauing almost tyred his Auditors in reading a long Oration, (spying at last the blancke paper) gaue them, doe I present to you. <sup>f</sup> *The haue is in kenning, the* <sup>f Bono animo estote, terram videmus.</sup> *land within sight.* For I am now come to that which I haue still poynted after, *viz.* the end. Now therefore giue me leaue, like the newly arriued Marchant, to sit downe and count with my selfe what is the summe of all which in this ship I haue ventred. Now I find that the *summa totalis* commeth to this.

First, You heard the explanation of the Text, by obseruing the terme vsed, and the number insinuated. Then did I propound the two maine parts of my Discourse, wherein, first, I sought out the sinne what it was, secondly, Searched it, to see why incurable? In the disquisition, hauing found it to bee the sinne against the holy Ghost, wee passed by those sixe kindes reckned by the Schoolemen, and prooved by Argument, both in generall against them all, and in particular against each, that no one of them is that sinne which we sought for. The which at the length was defined to be a generall *Apostasie* of a man fallen from the knowne Truth, even to a malicious persecution, and blaspheming of the same; the which words I reduced to three heads, first, *The whence, viz.* from the knowne truth, *The truth of the Gospell, not of the Law.* Secondly, *The whether,* to a malicious persecuting and blaspheming. Thirdly, *The motion,* a voluntary and vniuersall *Apostasie.* In searching the deadlienesse of the

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wound,

*The sinne vnto Death.*

wound, I found it to be therefore called a sinne vnto death, because it is irremissible. The which was confirmed by Scripture, and reason. Reason drawne, first, From the Obiect, it being a sinne against the Gospell, and against the spirit. Secondly, From the nature of it, In that it doth *mittingly, willingly, maliciously, totally* oppose and resist the meanes of pardon. Thirdly, From the punishment of it, it being deprived of the Churches prayers, and rewarded with Imprecation by men, Hardnesse of heart by God, and Impenitency by it selfe. The Use of all was, First, For examination and tryall, where were discovered certaine grounds of suspicion, causing a man iustly to be suspected for an Apostata. Secondly, For admonition and exhortation, to take heede of it, where also were described the degrees by which man relapseth into this sinne, and also now lastly some Preseruatiues were prescribed to keepe men from *Apostasie* and *Reciduation*. In all which discourse, might I bee so happie, as to haue neither troubled your patience with things impertinent, nor to haue praetermitted ought that was necessary; *Salomon* in all his royaltie could not finde more contentment then I in mine endeouours. But if I haue beene too prolix, impute it to the matter, if too concise, impute it to the time: Howsoeuer, let God be glorified, that man may be comforted. Now vnto him that *is able to keepe vs that*

*we fall not, and to present vs blamelesse before the presence of his glory with ioy*: that is, to God one-

ly wise our Saviour, bee glory, and ma-

iestie, and dominion, and

power, both now,

and for ever.

*Amen.*



# The Vnclouelineſſe, o LOVELOCKES.

O R,  
A SVMMARIE DISCOVRSE

proöuing: *The wearing, and nourishing  
of a Locke, or Loue-Locke, to be altogether  
unſeemely, and unlawfull vnto  
Chriſtians.*

In which there are likewise ſome paſſage  
collected out of Fathers, Councells, and ſundry Au  
thors, and Hiſtorians, againſt Face-painting; the wearing  
of Suppoſitious, Poudred, Frizled, or extraordinary long  
Haire; the inordinate affectation of corporall Beautie: and  
Womens Manniſh, Vnnaturall, Impudent, and vnechri  
ſtian cutting of their Haire; the Epidemicall  
Vanities, and Vices of our Age.

By William Prynne, Gent. Hoſpitiꝝ Lincolnienſis.

1. Corinth. 11. 14, 15.

Doeth not euen Nature her ſelfe teach you, that if a man hath long Haire, it is  
ſhame vnto him? But if a woman hath long Haire, it is a glory to her: for he  
Haire is giuen her for a couering.

Epiphanius, Contr. Hæreſes. l. 3. Tom. 2. Hæc. 80.

*Alienum eſt a Catholica Eccleſia, & prædicatione Apoſtolorum coma extenſa. V  
enim non debet nutrire comam, cum ſit imago ac gloriæ Dei.*

Baſil, De Legendis libris Gentilium Oratio.

*Coma ſuperuacua curare, vel inſalutem, vel inuſtorum eſt. Nam quid ex talib  
expectandum aut ſuſpicandum, niſi vt laſciuus ille ornatus ſacramenta prætereuntes i  
nitet, aut alienis matrimonijs inſidietur.*